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ABSTRACT

This publication contains 10 articles on nonformal adult education in the Pacific Region. The first describes the Mobile Training Team in Micronesia and its strengths and weaknesses. The second article introduces the Micronesian Seminar and an examination of its methods of combating social problems through seminars and workshops. The next two articles describe methods of measuring quality of life, developed for use in the Solomon Islands to focus villagers' attention on ways to improve their communities--the Development Wheel and the Village Quality of Life Index. The fifth article looks at the Adult Numeracy Project in Papua New Guinea that features use of calculators. Provision of vocational training in rural areas in Papua New Guinea is discussed in the sixth article. The next article describes the work of the Tutu Training Centre, Fiji, in rural adult education. In the eighth article are highlighted problems of women in the East Sepik district of Papua New Guinea, where developments aiding men have diminished the quality of life for women. The ninth article advances a theory for workshop design. Comments upon and quotes from a book and conference on the neglect of nonformal education are provided in the concluding article. (YLB)

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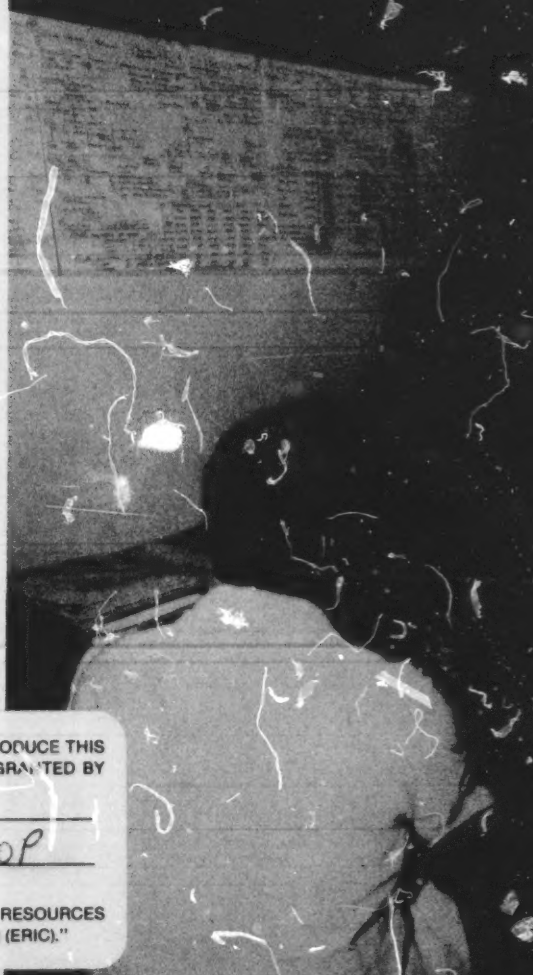
ASPECTS OF NONFORMAL EDUCATION IN THE PACIFIC REGION



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Wherever possible the Courier has acknowledged sources and authors but in some cases these have either been unknown or unable to be contacted.

Courier No. 24 contains articles about and by people in the Pacific Region. Although all the articles cover the broad subject of Nonformal Adult Education they do not concentrate on any one aspect.

The majority of the articles deal with Papua New Guinea which reflects the fact that Papua New Guinea is the largest country in the Region. The range of articles included here shows some dissatisfaction with the present provision of educational services in that country and several suggestions for more appropriate delivery systems are made.

An article by Elizabeth Cox who is working with women in the East Sepik district is included. This was a paper which was delivered at a conference on "Women and Food" held at the University of New South Wales in February 1982. It highlights the problems of a particular group of women in Papua New Guinea but could also apply to many similar situations throughout Asia and the Pacific - so-called developments which aid the male members of a group can diminish the quality of life of the female members of the same group.

We have also included an article by Dr Alan Davies of the Centre for Continuing Education of the Australian National University, which is not strictly about the Pacific but which draws on his experience of two workshops, one in the Solomon Islands and one in Papua New Guinea, to advance his theory of Workshop Design. As he indicates in his paper the same broad groundrules apply whether the workshop is held in a village or urban setting. Learning can be enhanced or diminished according to the amount of participation which is built into the design.

The Research Branch of the Department of Education in Papua New Guinea produced an excellent book in 1981 called "A Right to Learn: neglect of Nonformal Education". Details of this book are included in the "Resources" Section of Courier No. 24. Dr Alan Davies has also commented on the book, as well as on the related National Conference held in November 1981, and included a range of quotes from both the book and the conference report which give a brief overview of the problems faced and possible solutions.

Other articles include one on the Adult Numeracy Project in Papua New Guinea which is being conducted by the Department of Commerce. The use of inexpensive calculators is a feature of this unusual project.

The work of the Micronesian Seminar is touched upon briefly by one of its staff members, Henry Schwalbenberg. There are many most interesting activities being conducted by the Micronesian Seminar, most of which are written up in report form. Most of their activities deal with social problems and examination of

methods of combatting these problems by way of seminars and workshops.

The other article concerned with Micronesia briefly describes the work of the Mobile Training Team and frankly discusses both its strengths and weaknesses.

Two methods of measuring quality of life have been devised by John Roughan for use in his work in the Solomon Islands. These methods have been found to be useful aids to focussing villagers attention on the kinds of things that can be done to improve their community.

Philip Callaghan of Tutu Training Centre in Fiji has provided us with an article about the work of that Centre. Some of his findings on the 'critical age' for learning certain skills are echoed in the findings of the contributors to "The Right to Learn" book in Papua New Guinea.

Contrary to advice contained in Courier No. 23 the next issue will not be on Minority Groups but will contain papers presented at the "Campaigning for Literacy" seminar organised by the International Council for Adult Education, the German Foundation for International Development and Seva Mandir, Udaipur, January 4-11 1982.

Yvonne Heslop

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Photographs:

Cover	Geoff Caldwell
p. 3	Geoff Caldwell
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Back cover	Geoff Caldwell

The photographs used in this issue by Geoff Caldwell were taken during the workshop described on pages 28 and 29 which took place at Ukarumpa, Papua New Guinea. Dr Caldwell was a resource person for the Workshop along with Dr Alan Davies. He is also from the Centre for Continuing Education, Australian National University.

REPORT FROM *
THE MOBILE TEAM OF PONAPE, CAROLINE ISLANDS, MICRONESIA

Our Mobile Team is a group of people whose place of work is never in a particular place but which moves from community to community so that we can work with as many people in as many communities as possible. The Mobile Team is a project of the Catholic Church of Ponape. Each year the Mobile team brings a set of ten themes dealing with integral human development to the small communities of Ponape. The themes touch such subjects as school, politics, social and community life and economics as they touch the life of Ponape and Micronesia today. Once the problems have been discussed the team helps the local community to find their solution to the problem.

Each year there are two training sessions for the team. The first session lasting for two weeks brings together all of the veteran members of the team along with 'new blood' selected from each of the communities around the island. The reason for this is that each year we are in need of new members for the work of the team, and for other helpers who will understand the work of the team and return to the local communities to urge their friends to invite the team to the neighbourhood, and to participate in the meetings of the Mobile Team when they do arrive. A second training session lasting for one week is held later only for the actual members of the Mobile Team who will work that year. During this week the members master both the content of the themes for that year and practice different means of presentation of the ideas involved in the themes. During this week there is also a lot of discussion among the team members to increase their own personal motivation to the work.

When the team moves to a community it is composed of four members who will live in that community for two weeks. In the team there will always be two veteran highly experienced and skilled members. These members are in charge of planning and directing the work of the team while it is in the community. There is also a member who has been on the team for a while but who is still not able to be a leader, lastly there is also a beginner who is usually in his or her first year with the team. Through this arrangement there is a great deal of self training by the team. When members join the team for a two week session in a community they are given a total of $25.00 to be left with their family since most of the men and women are very important to the support of their family. Each day in a community a different theme is presented for the consideration of the community. The main effort is to increase dialogue on the difficulties faced by the community. There is plenty of time for question and answer. The team tries to answer questions presented by the community but often have to admit that they do not have the answers but they will try to find the answers and then return an answer to the community. Often follow-up questions such as these are answered on radio programmes prepared for the local broadcast station. Each year the team travels to a total of twenty communities in the Ponape District.

Each local community that wants to have the team work with them presents their request to the director of the programme. The community is then responsible for the travel arrangements for the team members as well as for their food and lodging, laundry and incidental needs while they are in the community.

The real reason for this team is to help the little people in the communities realize how they can grow and develop by their own efforts. The big hope of those involved in the programme is that people attending the sessions will grow in their hearts so that they will be able to use their own power and rights and their own abilities to the utmost so that they will really develop as persons.

We feel that this programme has been very important for the growth of Ponape. The programme has helped the development of many people on Ponape and has helped in the solving of many community problems - but it still has some weaknesses.

Some of the benefits of the programme are:

1. Almost all of the people who are members of the team come from the small communities in the rural part of Ponape, outside of the District centre.

2. There is a great deal of benefit to the smaller communities even from the people who attend the first training each year - but who do not qualify for the Mobile Team itself.

3. Almost all people who are involved in any way or in any part of the training have been motivated and have overcome the problems in speaking out for their own rights.

4. It is easy to see that many communities have learned more of their own dignity and value and have learned more about community life, politics, education and other areas. The quality of life has increased in many of the communities and this can be easily seen.

5. Many of the communities have carefully discussed and adjusted their cultural ways of doing things to adjust more to the needs of the community today.

6. Many of the communities have attacked problems that exist in their schools, local government and community life.

7. Many have been able to speak out strongly on questions of great import to the people of Ponape today such as future political status, the return of government lands and other burning issues of the day.

8. Another success of the programme has been the discussions between traditional leaders and the little people leading to the correction of some of the abuses that have crept into traditional culture practices.

9. Many of the small communities have moved a bit to more self-reliance than they have in the past.

10. The biggest success of the programme has been the increase of dialogue in the face of the problems of Ponape today

11. Many farmers and fishermen have learned more about programmes that are available to help them with their life's work.

Some of the weak points of the programme are:

1. It is difficult for members of the team to increase their training during the year since there are so few books or written materials available to them in the local language. Almost all are non-English speakers or readers.

2. Not all members of the team are equally skilful.

3. Many feel that the time available for training is too short.

4. Some members of the team have been on the team for a long time but are no longer growing in ability. Their presence on the team makes it very difficult to take on new members who perhaps would have more ability.

5. Very often when the team is working in a village a feasting competition will begin to take place to show how 'rich' a particular group is or to show 'how generous' they are. This competition will often keep people away from the discussion sessions because that group is out preparing food.

6. Some feel that it really takes longer to motivate a community and that the team should stay longer in each place.

7. The team still does not reach many places on Ponape.

8. In the beginning the programme was very exciting to people but now they are getting used to it and losing interest.

Because of these difficulties some changes have been introduced to the way in which the team works. Much more time is provided for discussion and reflection in the way that the team works. We hope that this more personal involvement will lead to more personal commitment to work to overcome the problems facing our communities.

In the training sessions these days the directors of training instead of giving lectures rather pose questions which are answered through the discussions and reflection of the participants! The sessions each day started with an hour of reflective prayer on the subject matter or theme of the day. When difficulties were recognized plenty of time was allowed for participants to reflect on why they found themselves in these difficulties. Lecture time was kept to a minimum - while time for dialogue and reflection was of prime importance. It is felt that this will help team members to continue the dialogue and reflection as they work through the year and to really master the theme for the day since the output of the workshops were not lectures given by someone else but the actual input of the participants themselves. In former years the directors of the programme gave an outline and methodology of what was to be presented as part of the theme for the year. In the final workshop for the team nowadays content and methodology are worked out by the team members themselves in small groups after a very brief introduction by the directors of the programme. The groups are constantly changed so that there is a great deal of interaction between all team members. All seem to have a better grip on each daily theme than ever in the past.

When the teams move into the villages they attempt to use the same type of methodology - strong on dialogue and reflection and very little on lecture. Therefore when the teams go to the villages they go armed with many questions on the theme rather than planned lectures to present. There is hope that there will be much more action on the part of the village people than before and we would hope therefore a lot more realization of the problems and what they can do about them. We feel that it is good if the patient and the doctor both work together to overcome the sickness. So, we feel that it is important that the 'little people' in the villages really understand their difficulties and what they can do about them so that they will move to action.

Ways in which human development work is done are through the Mobile Team, youth programmes, counselling and workshops on social and political issues. As director of the Human Development Programme for Ponape District, Mr Wendolin Sue sees that programmes are worked out for the whole district, but pilot programmes are often first tried out in the Kolonia Parish. One new programme started in 1977 is 'Kousab' Model (Subsection Model) in which economic development is encouraged at the Subsection or 'village' level. The director goes to the 'Soumas en Kousap' (Village Chief) to encourage, advise and animate him, by explaining the possibilities for economic development through planting more crops (green vegetables and root crops), pigs and chickens. After the discussion with the village chief, a village meeting is held at which the director discusses self-reliance, imports and exports, political development etc. A plan for development is worked out with the people and resources needed are identified, including technical assistance for farming (e.g. from Ponape Agriculture Station or Ponape Agriculture and Trade School). In each

village, the chief organizes two feasts each year (Kamatipw). This is now being organized so that it is a competition. The chief says that there will be a prize (say, a title, or gifts in kind or cash) for the man who brings in the largest number of pigs, sakau (kava root) or yams. At the second 'kamatipw', another competition is held in which green vegetables, root crops and chickens are entered and men and women participate. In the first competition, a Committee with somebody from the agriculture station does the judging which is based on the quantity of each item, and weight. In the second competition, it is based on the number of different crops entered and their quality. A special title is conferred on the winner of the first competition, which he will lose if somebody beats him in the next competition. After the competition they sell (especially to town dwellers) what is not needed for the feast. It is planned to add storytelling and traditional dancing to the activities, in addition to 'sakau' (kava drinking) which is already present in the 'Kamatipw'. Later, some way to encourage traditional skills such as net and fish trap making must be found.

Demonstration Farm,
Summer Institute of
Linguistics, Ukarumpa
Papua New Guinea

*From Reo Pasifika, Journal of the Pacific Conference of Churches, Research Centre, Vanuatu.

MICRONESIAN SEMINAR:
A SIGN AND SAFEGUARD OF HUMAN DIGNITY IN MICRONESIA

"For she (the Church) is to be the sign and safeguard of the transcendence of the human person (Second Vatican Council)." At the Second Vatican Council in 1965, the Church claimed that in fulfilling her essential religious task of defending human dignity it had as a constitutive element in her preaching a social ministry concerned with the structuring of society. The Micronesian Seminar is the institutional response of the Catholic Church in the Caroline and Marshall Islands to fulfil this mandate of the Council.

Although the purpose of the Seminar is very lofty and grandiose - the safeguarding of human dignity; our means are quite simple and ordinary - education in a variety of forms. How do we affirm and protect the dignity of the Micronesian people? First of all by giving Micronesians a sense of their history. Through the efforts of Father Francix X. Hezel, S.J. the Seminar has produced a long line of articles and books on Micronesian history. Father Hezel's latest book, Micronisia: Winds of Change, co-authored by Mark Berg, traces the history of Micronesia from its first contacts with Europeans in the 1500s up through 1951, the first years of the US Civil Administration. Why history? Because Micronesians' culture and sense of dignity is threatened by the onslaught of foreign ways. First came the Spanish, then the Germans and Japanese, and now the Americans. Under such an onslaught it is a sad but understandable development that many Micronesians do not think highly of their own ways. A people without a history and a tradition of their own will soon die. Perhaps in the long run our efforts in history will do the most to preserve the dignity of Micronesians.

A second way we try to affirm and safeguard the dignity of our people is by being social critics. The Seminar has conducted and continues to conduct research on the social issues facing Micronesia.

Dr Donald Rubinstein, an anthropologist from the University of Hawaii, in collaboration with the Seminar has done some excellent research on the causes of suicide among Trukese youth. Brother Henry M. Schwalbenberg, S.J., an economist, is studying the relationships between the subsistence and money economies in Micronesia. The numerous conferences that we have run on various social ills in Micronesia have, in good measure, grown out of such research and stimulated further research in new areas. A partial list would include workshops on human development, the changing political status of Micronesia, and the high incidence of suicide among Trukese. Our latest conference, held in November 1981, was on youth drinking. Twenty-four participants representing all the cultural districts of Micronesia explored the various cultural incentives and disincentives for alcohol abuse among Micronesian youth.

A final way in which the Seminar attempts to enhance human dignity is by empowering the poor. As Pope John Paul II declared in Brazil, "All over the world the church wants to be the church of the poor." The Micronesian Church is no exception. For the past five months, the Seminar has been gearing up for a political education program on the draft Compact of Free Association. The Compact, if accepted, would make Micronesia self-governing and end the US Trusteeship. Unfortunately the 'little people' in our society have not yet taken an active role in our country's political life. This has had the effect of concentrating power in our elites. Through a grass-roots political education program, implemented by local churches throughout Micronesia, we hope to inform the people of the issues and particularly the moral issues regarding the Compact. Perhaps we will be able to stimulate more active and informed participation by grass-roots people in the future plebiscite. In the long run, a politically aware and active constituency should provide a productive counter-balance to our elites.

The Micronesian Seminar - through our studies, our conferences, and our political education program - hopes to be an effective sign and safeguard of human dignity in Micronesia.

The above short introduction to the Micronesian Seminar was prepared on behalf of the Seminar by Henry M. Schwalbenberg, S.J., Assistant Director, Micronesian Seminar, Truk, Caroline Islands, Trust Territory, Pacific 96942.

DEVELOPMENT WHEEL

John Roughan is a member of the East-West Center, Hawaii, whose work has taken him to the Solomon Islands. In the Solomon Is. he is attached to the Central Planning Office. His work is involved with talking with villagers in the Solomon Islands and getting them to look at their situation to see if there are ways in which it can be improved. In order to assist him in this work he has developed an instrument which he calls "The Development Wheel". This has been tried out in at least 20 villages and has been quite successful in allowing the villagers to quickly identify the issues facing them. John Roughan has kindly allowed us to reproduce his notes for publication in Courier Service as they might well be of interest to other people doing similar work. We also include here John's notes on "Measuring the Quality of Village Life".

* * * * *

NOTES ON DEVELOPMENT WHEEL

During the whole Development Conference we ask village people to see development as an exercise concerning all of life: personal growth, material growth and social growth. Too much development talk and action has been about one thing - MATERIAL growth. We are trying to balance this idea by bringing in two other needed growths: PERSONAL AND SOCIETY.

A WHEEL figure is used to show that all three growths must come at the same time. A standard development answer for Third World nations is that material growth must come first before a nation (or a village, or a person) can have the other two. Our anwer is that if all three do not grow well together, then there really isn't any progress for the nation, or the village or the person. A development wheel which has sharp edges (as was the case of some villagers who scored themselves) can never go far developmentally. The DEVELOPMENT WHEEL picture helps village people visualize the meaning of having a high score in one area of life while scoring low in another. At the end of the exercise when the Team Member shows the completed WHEEL, it becomes clear to village people (probably more than our words) where they are weak, where they must work hard to improve and most importantly, the necessity of going for all three growths at the same time to have a round wheel and not something with many sharp edges.

The WHEEL figure also shows how both the person and society are vital for development growth. Some think that the individual is the centre of development while others say the community is centre. Our mind-set is to see persons-in-community and a community-of-persons as two sides of the same reality. Together (as in the WHEEL) they make one great human reality and their need to challenge, question, and interpret each other. When all three parts - PERSONAL, MATERIAL AND

SOCIETAL - are growing well together, the village is truly developing as well as those in the village.

And this brings us to the most important part of the DEVELOPMENT WHEEL - its political meaning. Many difficulties in the rural areas come from decisions made by others over the lives of village people. A shift of decision-making from outside the community to within the community, means a shift in political power in favour of village people. If all (18) values are growing in a community, it means less power of others over the lives of village people. Such a total development (growth of 18 values) means that political power (a community publicly discussing issues vital to its life and shaping them to strengthen itself) directly flows from PERSONAL, MATERIAL AND SOCIETY growth since it means a more even balance of power between Centre and Periphery, a reduction in unequal power of Centre over Periphery.

SCORING

It seems good to have a village divide into two equal but mixed groups. Each of the spokes of the WHEEL are marked with a dot from one (poor) to ten (best) as the village people mark where they think they stand on each part. Each person participating in the exercise (it takes about an hour) gives his/her mark from 1 to 10 on each item. The total number on each part is then divided by the number of persons participating and that mark is puton the line of each spoke. At the end of the scoring, all the dots are joined up together by a line to see how close the village line is to the wheel. When both groups in the village have completed their work, both scores are put together to give the village a picture-view of its development. By showing the completed WHEEL right after the exercise, the village person has a better feel of what their village development is than many words spoken about it can give.

A) PERSONAL GROWTH

This section is about being power - the kind of person someone is inside him/herself. Here we are interested in the inside of the person, not the things he/she owns. We are looking at those special things within a person which should always be growing. When these things are growing, the person is enriched; he/she is more.

1. Self-Respect (Niiraeha paina aka maraka)

confident in one's own ideas and ability to set one's goals; having dignity, eg. Aliki Nono'ohimae; not afraid of others' opinion
opposite: submissive, fearful

2. Self-Reliant (noruto'oha aka maraka)

possibility of following one's ideas and plans by using one's own means, eg. copra-making - planting, harvesting, making copra, selling - all done from people's labour, skill and know-how; not relying on others for one's living.
opposite: dependent upon others for food, housing and living.

3. Personal Qualities (sianaha inoni marana)

resourceful, humane, intelligent, strong character would be some of the qualities looked for.
opposite: poor self-picture

4. Identity (o'oanaha)

person close to him/herself, close to others, his/her society and nature; person is not only an individual but relates well to others in society.
opposite: replaceable; not sure of oneself, distant from others in community.

5. Security (noruto'oha)

the life and affairs of person are at peace; little anxiety, free of fear; life is usually certain, sure and stable; there is little violence in lives.
opposite: fear usually, patterns of violence.

B) MATERIAL GROWTH

This part is about having power; about the things a person needs (not what a person wants) to be more. This section takes inmany parts of a person's material life, money included, but we want people to understand that all sections of material growth are important. Looking too much to one part, e.g. money, hurts the other parts of life.

6. Nutrition (hanara siani)

daily balanced eating (root crops, vegetables and some kind of sea food or meat); not just staka food.

opposite: too little food, or just one kind of food, e.g potato

7. Shelter (nima siani)

good house built off the ground and comfortable during rain and cool weather.
opposite: house full of holes too small, etc.

8. Health (mauriha siani)

free of most serious diseases: village, family and person have a pattern of life which has few diseases.
opposite: much sickness, e.g. malaria, worms, diarrhea.

9. Money (papa ni haka)

easy to earn money to buy things which are not made in the area.
opposite: must leave area to work for money

10. Land Ownership (to'oana makano)

most village persons own land for growing food, planting cash crops and getting housing material
opposite: land owned far from village

11. Land Use (toiara makano)

garden land and housing material easily available to all in village.
opposite: land owners make it hard for others to use land for gardens

12. Transportation (ar[illegible] ra'aha)

it is important sometimes to be able to travel quickly and cheaply, e.g. Auki for hospital, Honiara for business.
opposite: very difficult or expensive to travel to necessary places

13. Communication (wate warana)

village person should have information on world which seriously affects his/her life, e.g. educat-

ion, formal and informal.
opposite: most information by way of rumour

14. Equality of Growth (painaha o'ara)

material growth parts are coming almost equally to all people in the village.
opposite: only a few in village are growing materially

C) SOCIETY GROWTH

In the first two sections of the DEVELOPMENT WHEEL, we looked at the growth of the person:

a) growth inside the person

b) growth of the things necessary for the person to be more

Now we look at the growth between persons; those things which help society to grow. The first two parts are about the actor; this part is more about the structure of society. That is why this section will be the more difficult to explain but most important for village people to understand as necessary for their development as a people.

15. Participation (to'ha ha'inia ta'a marai)

most village people cooperate with others on almost equal terms; dialogue is possible and is the normal way of doing communal business
opposite: leaders do not seek others' opinion

16. Solidarity (ta'ai manataha)

village people share major values of society, and act from them; more sharing than taking; sharing of food and labour common
opposite: money is far more important than human relationships

17. Autonomy (okiraha ikia maraka)

community has strength over itself to be able to withstand what power others might have over it, e.g. see, understand and solve own problems

opposite: outside rules and ways more important than community's ways

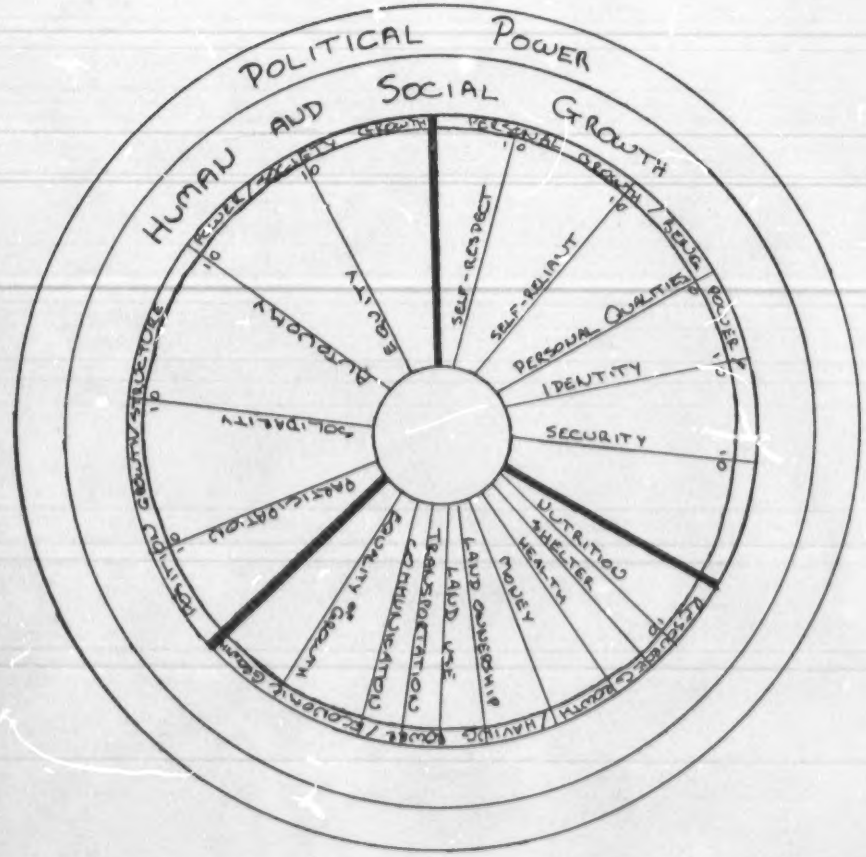
18. Equity (sianaha ooana)

all parts of community benefit almost equally in an interaction, e.g. buyer and seller in village store. Structural equity - each part of community treated equally, e.g. woman feeds pigs and gets most of the money for them
opposite: taking advantage of others

CONCLUSION

These are some of the parts of life we have chosen to study to see if a village-going-to community is really moving towards development or away from it. There are other things that could be used, e.g. working together on a project, to see whether a village is growing well or not. Our WHEEL is only an example, a way for a village to create its own development wheel which may be more beneficial to them than ours. We look at human development (steady satisfaction of the needs of body, mind and spirit) and social development (man-made environment that should go with human development). If both parts are growing, then that society is going to be strong politically. It is able to participate in the public life of the nation, the life of politics. If one or both parts are not growing, then the political life of that community is poor.

DEVELOPMENT WHEEL



NOTES ON MEASURING THE QUALITY OF VILLAGE LIFE

In the first VQLI we made it like the Physical Quality of Life Index (PQLI) but this was too hard for village people to understand. Our goal is to have village people realize that much of their lives still are in their own hands and bettering village conditions depends far more on their own efforts (village organization, communal power, community work) than what others (government, province, area committee) could do for them. The VQLI is but one example we used during the Development Conference to get a village to go along the road to being and acting like a community. It is becoming more like a community when the public areas of a village, e.g. drains, rubbish removal, bush line, Health Committee, public meeting place, etc. are cared for. In our first VQLI, however, we saw that village people were much more concerned with their family affairs (60%) than with public affairs (50.6%).

We are not trying to prove one village is better than another but directing village people to study their village with a new pair of glasses. A VQLI says that if the public parts of a village life, e.g. sanitation, transportation are cared for, people have a high degree of working together in that village. However, if the public areas are broken down, not being cleaned/cleared, then that's a good sign that the people's relationship to each other is poor. In other words, a clean, well-kept village is not only a sign of a healthy (developed) village but more importantly it is a sign that the village <u>is</u> a community - a group of people living and working as one.

To make this purpose clear, a number of suggestions have been added to this new VQLI. Most of the new things are about the village level so as to direct people's energy to work on the public areas of life. It would be quite possible, for example, for a village to have a perfect score on children's things and yet have a poor health record because the public areas of life are not worked on.

The VQLI is only an example, a suggestion, a tiny picture, an idea. We are asking village people to use it as a starter. Just imagine if a village would take this VQLI and make up new sections for themselves, e.g. adult education and give completely different scores! We should be happy to see a village-going-to-community change the VQLI completely to evaluate their own situation in a different way: e.g. how well they care for their old people, handicapped (crippled, blind, mentally ill), those in need (sick children, poor). Certainly a village having a high score on helping those types of people in need have an excellent <u>sign</u> that they are <u>becoming</u> community.

Finally, the immediate purpose of our original VQLI (as with this one) is to begin to answer the question asked so many

times at the Development Conferences: "What should we do to begin development?". We feel that when a village tries to get its act together by organizing itself around village life, it begins in a healthy, worthwhile way to develop. The VQLI can be seen as a tool for working on development projects: village x has a drainage problem while village y has difficulty with no water. Each village has a different set of priorities which must be addressed by their own organizations. If the VQLI were scored, say every six months, it could act as an evaluation tool of how well (or poorly) a village-going-to-community is doing. In other words, the Index might become a tool of learning, for growing self-awareness (at communal level) and planning purposes. A village score on the VQLI is in itself a useless number! What could be important is the process that goes into a village doing an evaluation of itself and the uses made from the results of the evaluation.

SCORING

The numbers we have on each part are but a suggestion of what kind of importance one thing has over another. We have found it helpful to divide a village evenly into two sections. As each part of the VQLI is explained point-by-point (it takes about an hour and a half to do the whole exercise), everyone - men and women - is asked to give a score on each part. Each person's score is written down and then the total answer is divided by the number of people who are doing the scoring. When both groups in the village are finished, the scores are put together and divided by 2 to give the village its score. Once again the score means nothing unless it is a help to village people to understand how to use the number to have a better life.

VQLI - VILLAGE QUALITY OF LIFE INDEX

Adult Well-Being

A) Village Level

1. Drains SCORE (10)
   To have dry area around village homes, a system of drains (not just one drain but a number of them coming together serving the whole village). These must be regularly cleared and repaired.

2. Rubbish Removal SCORE (10)
   Rubbish - peelings, coconut husks, house dirt, food scraps - are places where flies, roaches and other bugs live. To cut down on these pests, rubbish must be burned, buried, or thrown far away from the village. Throwing rubbisn along the shore is not as good as dumping it in the sea.

3. Sanitation SCORE (15)
   Human waste, if not taken care of carefully, is a way big sicknesses begin to spread in a village, e.g. diarrhea, dysentry. This waste can be taken care of by burying it in deep pits, by sea latrines, septic tanks and other ways. Going to the bush or along the shore is a poor way of getting rid of this waste.

4. Water Supply SCORE (15)
   Abundant good quality fresh water is an essential part of staying healthy. Piped water seems to be the best way.

5. Trees & Bush Line SCORE (10)
   A village should have a few shade trees (other than coconut). The bush line (trees and bushes), however, should be far back from the village to give it breathing room keep mosquitoes away and rats from easily coming into the village.

6. Animals SCORE (05)
   Certain animals are needed: cats for rats, dogs for pig hunting and guarding but their numbers (especially dogs) must be controlled. Other animals: pigs must be penned up always and chickens and ducks penned up during the night and a good part of the day.

(65)

B) Family Level

1. Housing SCORE (15)
   Homes built off the ground and comfortable during rainy and cool weather are necessary to good health. Ground level homes are more difficult to keep clean. Homes big enough for the whole family, strong and in good condition (no leaks or holes) should be scored near 15.

2. Kitchen SCORE (10)
   - open fires lose much heat and fill kitchen with smoke which hurts health. A simple stove with flue should be in every kitchen
   - food safe - to keep food from roaches, flies and other bugs each kitchen should have one food safe
   - cook pots - each kitchen should have 3 to 4 different sized cook pots
   - eating things - plates, cups and spoons for most adults in the family

3. Personal Goods SCORE (10)
   - Clothing as a minimum for each adult
     2 sets for garden work
     2 sets for ordinary village work
     1 set for special times

- One's own sleeping mat, pillow and covering
- Clothes cleaning material: soap, bucket, clothes line
- Box/case to keep clothes clean, away from bugs

(35)

CHILD WELL-BEING

A) Village Level

1. Health Committee/Group SCORE (20)
Some women, organized into a committee, should be responsible for general health in a village. Infant sicknesses - diarrhea, malaria, dysentry and others - are deadly serious for small children and easily spread to others. A village health committee could work on such problems.

2. Health Education SCORE (20)
Certain sickenesses need immediate help, e.g. diarrhea makes a child lose much liquid and it is necessary for the mother to help the child quickly. But the mother needs to know what to do! Village health education, e.g. 2 to 3 health courses/classes each year in a village, is the work of the Health Committee.

3. Transportation SCORE (15)
In certain sicknesses the Health Committee should be able to use some type of transportation (outboards, truck, tractor, canoe) to get medical attention quickly.

4. Medical Box SCORE (5)
Bandages, anticeptics, asprin, first aid material should be available to families which run out of their own and it could be controlled by Health Committee.

(80)

B) Family Level

1. The first 12 months of a child's life are very difficult ones because of the dangers of serious sicknesses and accidents. Extra parental efforts to guard a young life as well as buying extra things is important. With this in mind, the following items seem necessary:

a) mosquito net for small children (5)
b) first aid box with bandages, anticeptics, asprin, etc. (5)
c) beds off the ground, sheet or other cover (5)
d) clothing - sufficient and warm enough during the cold and rainy weather (5)

e) plate, cup and spoon for each small child (5)
f) torch and/or kerosene lamp for quick use in case of emergency and in accidents at night (5)

2. Class/Study (10)

Many of the most serious sicknesses, if treated quickly, will be finished quickly. Nursing mothers and newly-married women should go to one or two of the health classes offered by the Health Committee each year. This way they will become aware of the early signs of serious sicknesses and the ways of curing a child quickly.

POLITICAL AND ECONOMICAL WELL-BEING

A) Village Level

Organization: In order to get public works, e.g. drains, rubbish removal, sanitation started and continue some kind of special group (can be called a committee, council or organization) is needed to check if the village work is done and how well (poorly) it is done.

1. Meeting Place SCORE (15)

A sign that a village is growing town is community is having a special house, as a meeting place for all adults in the village; a place where the Village Committee meets, plans and evaluates its work; a place where different groups - Women's Clubs, Youth Clubs, Health Committee - can meet for their work.

2. Budget SCORE (10)

Another important sign of a good Village Committee is MONEY for the Committee to use. For example, it should be able to pay fares of a person whom the Committee feels could help the village, e.g. Planning Officer to explain latest Development Plan.

3. Education SCORE (15)

One of the most important things a Village Committee should be doing is getting the village people to learn and understand more about the world and how it affects their lives, e.g. our Development Conferences, study and special courses held in the village.

4. Tools SCORE (10)

Village level works need special tools which are usually too expensive for families; picks, shovels,

digging bars. Also there should be a special house to let visitors sleep and stay while they visit, teach, work with village people.

(50)

B) Family Level

1. Personal Tools SCORE (15)

To make sure village people remain as nearly self-reliant in food and housing, personal garden tools (bush knife, axes) home building tools (hammer, saw, plane, chisel) and fishing and hunting gear should be in each family.

2. Family Garden SCORE (20)

Most food must come from one's own garden and not from the local store. A village should be more self-reliant.

3. Chickens/Pigs/Ducks SCORE (15)

Each family should have a kitchen pig (in a pen behind the house or over the sea) to be fed with food scraps. There should be many chickens/ducks in a village to supply eggs and meat often for villagers.

(50)

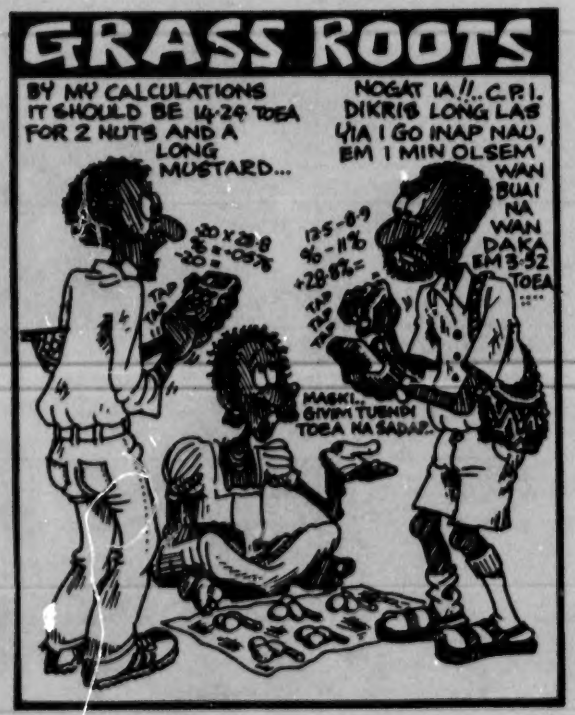
SUMMARY

Yesterday we did the DEVELOPMENT WHEEL which asked the people to understand development in a theoretical way. We spoke about relationships between people; about political growth coming through PERSONAL, MATERIAL AND SOCIETAL growth. The VQLI on the other hand tries to make all of the Development Wheel more practical: what all this development talk could be if it were put into action right in their own village. For if a village can't put its new knowledge and understanding to practice right where they live their daily lives, in the village, then development will just remain just so much TALK.

VQLI VILLAGE QUALITY OF LIFE INDEX

VILLAGE.....
DATE.....

ADULT WELL-BEING VILLAGE LEVEL		FAMILY LEVEL	TOTAL
- drains (10).....		- housing (15)..... a) off ground b) cleaned daily c) no holes	
- rubbish removal (10).....			
- sanitation (15).....	=.....		
- water supply (15).....		- kitchen (10)..... a) stove b) food safe c) cook pots =..... d) eating things	.....
- bush line (10).....			
- animals (05).....		- personal goods (10)..... a) clothing b) bed c) cleaning material d) box/case	
CHILD WELL-BEING			
-Health Committee (20).....		-mosquito net (5).....	
-Health Education (20).....		-first aid box (5).....	
-Transportation (15).....	=.....	-bedding (5).....	
-Medical Box (05).....		-clothing (5).....	
		-plates (5).....	
		-torch/lamp (5).....	.....
		-class/study (10).....	
		=.....	
POLITICAL & ECONOMIC WELL-BEING		- personal tools (15)..... a) garden tools b) house tools c) hunting & fishing tools =.....	
-ORGANIZATION			
-meeting place (15).....			
-budget (10).....	=.....		
-education (15).....		- garden (20).....	.....
-tools (10).....		- chickens, pigs, ducks (15).....	
REMARKS:		SCORE.....	
		NUMBER OF PARTICIPANTS.....	


GRASS ROOTS
BY MY CALCULATIONS IT SHOULD BE 14.24 TOEA FOR 2 NUTS AND A LONG MUSTARD...
NOGAT IA!!...C.P.I. DIKRIS LONG LAS YIA I GO INAP NAU, EM I MIN OLSEM WAN BUAI NA WAN DAKA EM 3.52 TOEA
20 x 28.8 = -05% -20 =
125-89 % -11% +28.8% =
MASKI... GIVIM TUENDI TOEA NA SADAP...

Rough translation:

> No! The Consumer Price Index decrease from last year until now means that one betelnut and one mustard is 3.52 toea. Forget it ..... Give me 20 toea and shut up.

The above cartoon has been used by the Numeracy Project as the cover for their package of information about the Project. We have been given permission to reproduce it for publication with this article and wish to thank the Grass Roots Comic Company, Port Moresby for allowing us to do so.

ADULT NUMERACY IN PAPUA NEW GUINEA

BY ALLEN EDWARDS
DIRECTOR,
DEPARTMENT OF COMMERCE
NUMERACY PROJECT

CALCULATORS IN VILLAGES

The only surprising thing is that no one seems to have thought of it before. But then teaching adult numeracy with a hand-held calculator really only became practicable in 1980 when cheap, reliable, long-life battery calculators became available for the first time.

Without reliability and long battery-life it would be irresponsible to introduce calculators into Third World villages. But given these two necessities the only other essentials are a reasonable price and some simple training in their use.

Calculators were and still are being sold in PNG stores at mark ups in excess of 100%, so the first essential was to provide a non-profit making source of supply. Laloki Co-operative College where the Numeracy Project is based agreed to sell them at a 10% to 20% mark up and an indent agency was willing to import them for a small agency fee.

As a result in 13 months we have sold some 2,800 Sharps EL8158 calculators with 10,000 hour battery life at K7.50 (A$9.50) plus K0.50 for postage and packing. Faulty models have averaged 1 in 500. The manufacturers have now discontinued this particular model but have granted us a special price which enables us to sell an almost equivalent model at K5.50 (A$7.00).

TEACHING BUSINESSMEN

The Numeracy Project was set up by the Department of Commerce in March 1980 to seek a solution to the problem of teaching local businessmen enough arithmetic to enable them to price their goods and keep basic records.

It is safe to say that only a small minority of adults in PNG can subtract, fewer still can multiply and less than 40% of the elite post-secondary students can do long division.

Storekeepers certainly do not always belong to the minority who can subtract. On one course my wife spent a whole afternoon trying to teach two quite successful businessmen how to count up to 10 objects.

So it is pretty obvious that the calculator does provide the only way in which one can hope to teach village trade store keepers (about 1 in 40 of the village population) how to find the landed cost of a carton of tinned fish, how to divide this by 48 and how to add 10% to the result and "round up" to find the maximum controlled price for one tin.

A national programme to teach businessmen how to do these things is now prepared and is to be launched through the 200 or so Business Development Officers in August 1981. That in itself should prove to be a major enterprise in adult numeracy although carried out entirely by the Department of Commerce as a part of its own extension work.

ADULT NUMERACY: CONTENT AND METHOD

Having accepted the fact that it was a reasonable proposition to base trade store keepers' numeracy on the calculator, then it was only a small step to believing that the same means might be of value to adults generally.

The Government provided a grant to investigate the possibilities and following a favourable response to this enquiry a further grant was provided to enable experiments to be carried out in 5 of the 20 Provinces during 1981.

The main thrust so far has been to produce suitable materials. In doing this over 60 individuals were consulted and 26 courses run between February and June 1981. The resultant materials comprise a core together with a wide variety of exercises applicable to different situations.

The Core includes the following:

1) Totalling and giving change, including a number of purchases at the same price, which may require the use of the memory.

2) Cash or Bank Book balances found item-by-item and checked by totalling the IN and OUT columns.

3) Totalling money with "Notes and Coins" slips, using the memory.

4) Invoice checking, with the memory.

5) Measurement in metres and centimetres, expressing the result in metres to 2 decimal places (the same format as for money).

6) Division as the inverse of multiplication, applied to money and length.

7) Simple pricing of goods.

The additional material available includes cross-totalling on an analysis sheet, selling coffee and cocoa, totalling timber requirements, using the clock and calendar, keeping a cheque account, pricing sewing, artifacts, services and cooked food for sale in the market, and problems related to cattle, plantation and cardamom projects.

Before anyone can begin to use a calculator some basic numeracy concepts must be known. There are still many adults in PNG who cannot count in the western manner and their own 250 different traditional number systems are sometimes very primitive. Even the basic concept of number may sometimes be lacking, as is suggested by their using different words to stand for the same number when it is used for counting different things.

So we have also prepared a course which begins with these basics. We hope it will be used in association with an existing literacy campaign in one of the Provinces.

But even where the basic number concepts already exist, there are certain skills which we believe should be taught to everybody.

These include knowing the sum of any two single-figure numbers and the change from K1.00 for any multiple of 10 toea.

We have found that the calculator can also be used to teach these number facts. The "Constant Function" means that you can press 1 + 1 = and then practise "adding by 1" by entering any number followed by =. Adding 2 etc. can be practised similarly. The calculator can also be set to subtract from 10 by pressing 10 - 10 =: the appearance of a minus sign to indicate a negative number is easily ignored.

When teaching the use of the calendar to find the expected date of birth of a baby or piglet (for which the gestation period is 3 months, 3 weeks and 3 days) we found it very common to attempt to count-on 3 by starting with the day, week or month where you are: this would seem to explain why "the third day" after the Crucifixion occurs only two days later. While the traditional method may be satisfactory within the local culture, this actually produces incorrect estimates for the date of arrival of a child or a pig.

We thought it might solve this problem if we could teach them how to play games like Ludo, where you throw a dice a count on the number of squares, <u>not</u> starting with the one you are on. Unfortunately dice are easy to lose and difficult to use where you do not have artificially smooth surfaces handy, so we were

delighted to discover that the calculator provided an alternative random number generator. You only have to enter an arbitrary number, press + 7 and as many = as you require, using only the last digit each time.

ADULT NUMERACY: ORGANISATION

Producing and trialling materials is relatively easy. Following students up to see whether they are still using the skills is a good deal more time-consuming if it is to be done at first hand, and this job is being tackled slowly. But the major problem that remains is organisation.

Our original idea was to collect a group of village representatives together for an intensive four-day course. It was hoped that even if these representatives did turn out to be recent school-leavers who had failed to make it to High School, yet the fact that they had been chosen and sent by the village elders would make it possible for them to pass on their skills to their fellow villagers.

In October 1981 we did manage to interview six out of the ten students on the original course. Our fears were confirmed: none of them had actually taught any adults and few of them were occupied in any activities in which they could themselves apply the skills we had taught them.

An alternative strategy is currently being trialled. We plan to visit three or four villages during a day and use every means we can to let them know we are coming: this has mostly to be done by radio or by sending personal messages. We find a convenient spot in the village, on the ground or in a communal hut for example, and quickly gather around us any who have not gone out to work in their "gardens" (often a long way away). We lend out calculators and teach the adults how to total money and work out the correct change. If we are able to stay more than an hour or so we may divide them into two groups and teach the brighter ones how to keep a Cash Book, working out the balance each time and checking it at the end by totalling the IN and OUT columns.

We then collect in the calculators, leave them the worksheets which have extra practice on the back and sell calculators to any who can find the money then and there (usually about 5 or 6 can).

We tell them about a one-day course we shall run in a local centre shortly and hope they will come if they want further teaching.

The other approach is to work through the extension officers that already visit many of the villages, or live in some of them. With this in mind we have already given training courses to officers in other government departments and voluntary agencies. We are hoping that in 1982 deliberate co-operation from these other agencies at a national level may result in the production and use of something equivalent to the "Business Arithmetic Workbook" but appropriate to other fields.

It is expected that the programme will continue at least until 1983, but funding for it is not yet confirmed.

Anyone wishing to obtain up-to-date information or materials should write direct to :

The Director,
Department of Commerce Numeracy Project,
P.O. Box 1864,
BOROKO. PAPUA NEW GUINEA

Telephone: 28-1160/281064.

A five-unit Business Arithmetic Workbook, teaching the calculator skills needed for running a trade store is available at $A1.00 plus postage ($A2.50-5.00 by air or $A1.00 by sea).

An adult numeracy class in session, February 1981, at Kupin, the Marshall Lagoon area, Papua New Guinea, with their 10,000 hour battery life calculators.

Huli people from the Southern Highlands of Papua New Guinea, April 1981. The wearing of wigs and arse-grass, and the carrying of raw meat on a pole contrast with the rolled umbrella and the fact that their friends and relatives were attending classes based on the use of the hand held calculator.

Photos: by Allen Edwards

VOCATIONAL TRAINING IN RURAL AREAS

We reproduce here some extracts from the Papua New Guinea Country Paper presented to the Pacific Sub Regional Workshop on Vocational Training in Rural Areas in Suva Fiji 12-19 May, 1981. The paper has been provided by Mr Barry Reeves, Superintendent of Nonformal Education, Ministry of Education, Papua New Guinea.

INTRODUCTION TO PAPUA NEW GUINEA

Background

Papua New Guinea gained independence in September 1975. It has a British type political system. The country had one centralised government until January 1977 when the National Parliament passed the Organic Law on Provincial Government. According to this law, the provinces, nineteen in number, would take over functions of planning education, health, agricultural extension and business development when each was ready. 20% of its annual budget goes to the Provinces and also provides conditional grants particularly to less developed Provinces.

The indigenous population is mostly engaged in subsistence agriculture, while the country earns foreign exchange mainly by exporting copper, concentrates, coffee, cocoa and copra products. In addition, a considerable amount of unconditional aid comes from Australia which is guaranteed until 1984. At the 1980 census the population was estimated at almost 3 million. The Gross Domestic Product per capita (1979) was $US606.

BACKGROUND AND HISTORY OF RURAL SKILLS TRAINING

When we are talking about rural skills training in Papua New Guinea we are really talking about programs for the mass of the country's population - the 75% who cannot read and write and perhaps some 90% who don't have the basic educational skills needed to take advantage of development programs in rural and urban areas.

PNG has 8 primary aims for development and two of these emphasise the development of small scale artisan, service and business activity relying where possible on typically PNG forms of business activity and on village industry.

There has been no artisan class in the earlier history of PNG so the development of technical skills has to be built from the base up. A lack of 'soft' infrastructure skills (commercial trading class) in traditional lifestyles makes specialised skill development a difficult task at village level. There is no tradition of cash payment for services within the village, there are no computational traditions for such matters. The combination of skilled artisan and entrepreneur is rare.

Many nationals are not motivated to participate in economic activities. This may result from any of the following factors. All communities have levelling devices - in the western democratic system this is done mainly by income taxation which still, in general, increases actual income. In other societies the family or the extended family extracts from the wage earner sufficient cash for the whole extended family's use in return for food and shelter and provides a social security measure, there is therefore a negative incentive to increase income above a minimum level as to do so entails greater effort, higher responsibility and in fact maintains approximately the same personal standard of living.

There are few trial projects attempting more flexible and variable skill training programmes to meet village level artisan/technical skill needs. Skills of numeracy and literacy are being given to about half the children of school age. Those who receive this education probably do 'better' than the uneducated in village development activities when they are old enough (20 years plus). There are no extensive campaigns to build on or maintain these skills in adults; adult education is a minor and piecemeal activity not clearly tied into particular development projects.

The PNG Government has a number of national goals and directive principles aimed at the development of human resources in general, viz:-

> "We declare our first goal to be for every person to by dynamically involved in the process of freeing himself or herself from every form of domination or oppression so that each man or woman will have the opportunity to develop as a whole person in relationship with others."

However, there is no specific legislation covering the general development of rural skills training programmes and the overwhelming majority of provision is through the Department of Education's Vocational Centres and is almost exclusively for young people. The only other government department that has any significant input to training for non-farm activities is that of Commerce which through its Business Promotion Centres and network of business development officers provides technical and entrepreneurial skill training for small scale business.

[Note: see article in this issue on "Adult Numeracy in Papua New Guinea" which is a program of the Department of Commerce.]

In 1977 the National Planning Office's Working Party on Rural Education indicated, in light of the National Development Strategy, the need to concentrate on (1) the revision of educational policy in order to provide training in rural skills at the post-primary level. (2) the establishment of village/cottage industries to produce basic goods to satisfy basic needs. The working party went on to say that a strategy for assisting the poor should be predominantly one of rural development as the bulk of the labour force (90%) is in that rural sector and the creation of non-farming activities will become a major priority area. It is clear then in P.N.G. the development of a programme of rural skills training for non-farming activities is in the main the responsibility of the Department of Education. Almost all other programmes deal with urban requirements, wage employment and technical and professional training.

In 1967 the Vocational Centre System was established in order to provide terminal courses for the increasing number of children who were not able to proceed to national secondary schools after the completion of Grade 6.....Vocational Centres are small-scale institutions. Many of them have only two or three staff and forty to sixty trainees. They are as good as the manager and the staff. A few are isolated rural centres with only one instructor/manager. The content of the programmes offered to the trainees is nearly as varied as the number of Centres (80 in 1980). A large centre with many businesses may have a few dozen projects that trainees can work on, and one even has sixty projects. The larger centres will have staff with different skills, with mechanics, carpentry, tinsmithing and agriculture being the main skills imparted to male trainees and child care, home care, cooking, gardening, sewing, weaving, dressmaking, textile printing and handicrafts for the female trainees. Some centres are practically industrial establishments turning out a finished product to meet a constant demand. The centre at Bulolo produces tea chests for the factories in the Highlands, and other centres have specialised in patrol boxes, coffins and providing bread for the local district station. The survival of centres is dependent on the success of these businesses but it means that local people may not be able to compete with the centre in an activity (e.g. house-building, a trade store, a petrol pump, the provision of eggs and chickens, etc.). What learning takes place in centres organized on pseudo-factory lines is questionable.....

RURAL SKILL TRAINING ACTIVITIES OF THE DEPARTMENT OF COMMERCE

The Department of Commerce is the only other government department actively involved in rural skills training through its general promotion of business activity in rural areas. Their network of 230 Business Development Officers (B.D.O.) encourage the setting up of small-scale businesses/industries in provincial or small urban centres through Business Promotion Centres.

The centres contain small workshop units that are made available to potential businessmen on a subsidised basis. The B.D.O.s assist the entrepreneur to set up his business (equipment finance production, marketing, accounting etc.) and calls on the Department's technical officers for specific help with production/service advice. These 'nursery' workshops are available for up to one year under these favourable conditions, after that hopefully the new business will be finding its feet and the rent is increased to encourage the occupier to move on.

...The B.D.O's are also responsible for running 'business awareness' courses for village groups in order to assist them identify possible business activity areas and introduce them to basic business skills.

According to the B.D.O.'s there are a number of important factors that conspire against the development of village-based business:-

> in many parts of PNG tradition prohibits any individual from rising above the others in the clan or village. Anyone who begins to benefit from their entrepreneurship is susceptible to 'magic' or sorcery and this has a very real inhibiting effect on the individual
>
> land usage legislation that conspires against backyard/informal business activity in urban and rural areas
>
> the 'cargo' cult attitude which saps any motivation or desire to get involved in small scale business or rural service occupations
>
> the nature of the PNG economy conspires against the rural production of import substitutes. Unlike many Asian countries the economics of a cottage industry approach are poor as the majority of the rural population have access to cash for purchasing their basic requirements. It is much easier to grow and pick 10kg of coffee than to forge a bush-knife blade out of scrap steel to sell competitively with the imported article!

DEVELOPMENT FELLOWSHIP SCHEME

The National Executive Council in late 1974 approved the introduction of the scheme in the hope of encouraging activists back to their village to promote rural development. The aim of the Development Fellowship Scheme is to encourage people with skills to work in their villages to implement development projects. The reason the scheme was developed was that, because one of the basic hold-ups in village devel-

opments is due to lack of skilled people to assist in the planning. The number of Fellowship holders stands at over 100 from the start of 20. The Office of Village Development a branch of the Prime Minister's Department, is primarily responsible for the project. The Fellows are selected by a selection committee consisting of the representatives of different government departments. During the selection, the first preference is given to those applicants who are already in the villages or have projects under way, or are members of a village group or association. Government employees can also be candidates for the fellowships. A monthly allowance of K83.33 ($US119.00) is paid to the successful applicants.

The Fellows receive technical training through workshops organised in village environments and then start various projects in their villages. The Office of Village Development also continues their support and technical advice to the fellows, and is in the process of developing its Information and Advisory Services open to the Fellows and other interested village groups and individuals.

THE FUTURE DIRECTION

Throughout Papua New Guinea rural vocational centres are running into failures. The following reasons are common to many centres:

1. Skills that are taught in the centres are not relevant to village environment.
2. Students of these centres, tend to have in mind that when they do graduate, they will find a better and happier job in urban areas.
3. Instructors are not following up their former students in advising them to use their skills.
4. Teacher and Instructors are not adequately trained to run these centres.
5. Financial assistance from Government bodies and interested private bodies is very poor.
6. Communication - may also be another factor to this failure in vocational centres. (Language difficulties.)
7. Students are not matured enough to learn and follow up the skills learnt from the centres.
8. Parents attitude towards their children tend to discourage them from using their skills.

..... How can the impact of relevant rural vocational training be improved without creating a whole new expensive delivery system?

If an expanded rural skills training programme is to be implemented many factors have to be taken into consideration if it isto be built around existing village based institutions and activities. In PNG like many developing countries one of the major weaknesses has been the effectiveness of extension staff at village level. The typical picture is of a graduate of the formal education system who has received some further extension work skill training being put to work in a community which is often alien to his own traditions and customs and no common language to communicate with. On top of this often the administrative and managerial support structure for the extension worker is poor. Finally, perhaps the crucial question to ask about the 'outside' government extension worker with regular pay and housing is 'what real investment has the officer got in the future of the community he is serving?

All these failures and limitations of well tried and used systems of providing rural training programmes would indicate that greater appropriateness and success in the future must be based on village level activity using villagers as motivators and facilitators and reducing training away from the community to a minimum.

All this suggests the need to try out and develop a model of village level skills training with the following characteristics.

Targetted at mature villagers, in their twenties or older, preferably married and with family responsibilities, who have real and stable practical learning needs. (It will require administrators with very clear ideas about problems and needs to insist that the school leavers tail should not be allowed to wag the adult education dog.)

Absolute priority, in all programmes, to the learner's motivation to learn a skill for which there is a real need in his home situation. Such a priority to have absolute priority over competing requirements such as language of instruction, length, nature and location of course, formal educational pre-requisites.

The sharing of instructional resources across departmental/agency boundaries - immensely difficult - so far little more than an idealistic dream.

Scope for flexible, adaptive administrators/ instructors wherever possible, but, given the

limited horizons and abilities of staff likely to be available in most cases, a standard, easily replicable curriculum and mode of operation for which it is possible to train typical staff successfully. This would require a lengthy input of highly skilled curricular/administrative expertise to operationalize all the tools which will give staff the necessary competence and confidence.

The 'tools' would range from instructional programmes and aids (based on an understanding of the role of trainer in relation to adult background and motivations) to modified regulations, conditions of service entitlements for transport and residence in the village, posting arrangements and staff stability inducements.

This integrated approach is essential as training programmes build only around single core skills (e.g. weaving or carving) and giving little consideration to the many other complex influences on the individual 'entrepreneur' in traditional rural communities will not have a lasting effect. So though it is tempting to try, for the purposes of identifying particular rural self-employment activities, particularly core skill areas it has been shown many times that the whole environment has to be right for that skill to be utilised and developed successfully. For example, the economic incentives implicit in many rural skills programmes can act as a motivator for functional literacy (and vice-versa) and thereby broaden the villager's understanding of other factors that will affect his new activity.

CONCLUSION

In Papua New Guinea there is a large population of school leavers and adults who have no access to any rural vocational skills programmes. The existing system (vocational centres primarily) appears not to provide relevant and appropriate skills or follow up to encourage young people to become involved in rural non-farm activities. At present most Vocational Centres graduates who gain employment do so in urban centres.

It is suggested that rural vocational skills programmes should be targetted at mature villagers (in their twenties or older) who have real and stable practical leaving needs. These programmes should not be too institutionalised or centre based and grow from village level needs and activities.

Port Moresby Project Team Workshop on Provincial Planning for Nonformal Education (Design and Management) SIL, Ukarumpa

RURAL ADULT EDUCATION -

AN EXPERIENCE FROM TUTU TRAINING CENTRE, FIJI

BY PHILIP CALLAGHAN

(The author has been a staff member at Tutu Training Centre for the past 8 years.)

When I was asked to contribute an article for "Courier Service" I wondered if there was anything extra that I could add to the many excellent ideas and principles that have already appeared in the magazine.

I think not. It has all been said. It remains only to be done! And sometimes I weary of reading the same things over and over again. So if you feel that way, you can pull out of this article right now.

If, however, you are a glutton for punishment, allow me to give you a brief description of what goes on at Tutu Training Centre followed by a few random lessons that I think I have learnt in my 8 years there.

WHAT GOES ON

12 young married couples sit around a big bowl of kava and discuss what they need in life to be happy. The kava (or yaqona, as it is called in Fiji) is a popular local drink that has great importance in the culture. All drink from the one bit bowl of kava - for we, though many, are one people.

The kava is one of the main teaching aids. It is the perfect discussion opener, because it has chemical properties that relax the people who drink it. And so the discussion can go on and on into the night. Not that the roads to happiness are all discovered in the one night! But after 6 months the vision becomes a little clearer.

For the couples, with their young families, spend a month at the Centre followed by a month back home in their own villages. And this in-out process occurs three times, tasting alternately the dream world of the Centre and the reality of the village. For one needs to come a little apart from one's everyday life before one can dream about it.

VISION

And so the vision is very important. Over the months the couples come slowly to discover and appreciate the five 'roads' to happiness in their lives. In order to grow in happiness they have to keep moving along all of the five roads at the same time:-

1. My life with my spouse and family
2. My life with my village
3. My life with my money
4. My life with my work
5. My life with my God

Most of the problems in rural living arise because some one of these roads has been neglected. To be a happy person, you have to be happy along all five roads. To be un happy, you only have to be unhappy in one of them. This becomes a kind of basic rule in the course, and countless stories are told from life experiences to prove its point.

SKILLS

In order to be happy with my money and happy with my work, skills are needed. The Centre has trained staff to provide these skills. Some are:

Cooking, sewing and handicraft
Health care
Agriculture
Carpentry and building
Mechanics
Bookkeeping, cooperatives
Family planning

Normally, there is a fairly fixed sexual division in the choice of skills desired. But one man recently, who was already a good carpenter, decided to specialise in cooking and sewing, along with his wife. He did well and everyone seemed happy.

VISION AND SKILLS

There is a dynamic that develops between the vision and the skills. In their particular vision, each married couple make a 5 year development plan. They draw a plan of their land putting in the crops they hope to grow, the fence they wish to build, the home they hope to live in. This, together with their financial plan makes up the dream that pulls the husband and wife together. The skills are needed to put the plan into practice.

On the other hand, as the person develops new manual skills, their self confidence grows, and their dreams become more bold.

OTHER MATTERS

The Centre also provides courses for youth, teaching the same skills and an adapted version. But I do not wish to go into the details of that course here.

The Centre is funded by the people attending the courses, who subscribe according to their ability, the Fiji Government, the Catholic Church, and overseas funding bodies.

A FEW RANDOM LESSONS LEARNT (BY MYSELF!)

- "Critical age." Many years ago when I was a young university student studying Education, there was a lot of talk about the "critical age" for learning things. Thus the critical age for learning a language was between 1 and 3 years of age. But it was no use trying to teach someone a language at 6 months...the child was not yet ready. It was no use trying to teach history to 7 year olds, nor sociology to 11 year olds. They were just not ready....they had not reached the critical age at which they could learn such things.

I have come to the conclusion, in the area where I work, that the "critical age" for rural education is in the first five years after marriage. In rural schools, most children are dreaming that they might be a pilot or a school teacher or a secretary or a doctor's wife. After school, if they have no hope of "escaping" from village life, they then live a rather carefree life, without their own land, without paid employment, and without responsibility for anything. They will help and obey their parents. At this stage, they are not really interested or motivated to think hard about their future.

With marriage, however, the situation changes radically. Now they have a spouse and children coming, land to develop and a house to build. It is only now that they begin to think seriously about where they are going and what they must do. How are they to build a house, to pay for the transport to the hospital, to get money, to grow cash crops? All of these things must be done, and they must know how to do them. They must also know how to relate responsibility with their wife, their children, and the people in the village.

And so there is a big difference between the youth, who like to enjoy life, and be together, and dodge work, and the same people a few years later, when they are married. At marriage, the "critical age" has now been reached and they are ready for rural education. The young couples are highly motivated for both vision and skill education.

OLDER COUPLES

For a long time the courses in Tutu were for young married couples. Very often, older married couples asked to join the course. Once or twice we allowed an older married couple to come in with a group of young married couples. But such was the respect for age, that the younger married couples found it hard to contribute their ideas to a discussion once the older couple had given their opinion. The older couples tended to dominate the course, not in a way that was resented, but in a way that affected the dynamism of the growth of the younger couples.

Recently, therefore, we have run courses exclusively for older couples. Some have been in their sixties. The skill training is the same. It was wonderful to see the sheer delight that came over the face of a 70 year old man who made a chair and a table for the first time in his life.

The vision part of the course is interesting. The older couples are much more ready to reflect on the important area of village politics and social life. As grandparents, they are no longer anxious about planning their own family life, but they are thinking about village life. Because it is village life that, as elders, they control.

When they went home, the older couples had a much bigger influence on village life than the younger couples ever had. For they were free to speak and to teach others. Perhaps they were at the "critical age" for rural social education.

We could go on. But surely that is enough for one article... at least when taken without kava!

SAGO, SUBSISTENCE AND WOMEN IN DEVELOPMENT

ELIZABETH COX

Sago is the 'staff of life' of the Sepik River people. It is an edible starch extracted by laborious means from the trunk of sago palms. The extraction process is mainly women's work. It is arduous and a monotonous occupation. Sago grows in wet lowland conditions. It thrives in swamps. So do mosquitoes. Men fell the palms, and split the logs they cut from it. They then usually wander leisurely around the swamp or bush hunting for for the vegetable and protein supplements that they hope will complement their sago meal. This includes pigs, possums, birds, grubs, ferns and other greens, edible seeds and nuts. Often the hunt is not fruitful, but fun has been had. Fish, although seasonally scarce, is a much more reliable supplement. Women do the fishing.

Every village group has a traditional story which at once explains and rationalizes the burdensome workload in sago production that is carried by the women. These are all variations on a theme. In past, ancestral times, when sago was much easier to get, woman made some stupid or obstinate mistake in the process of her work. The sago, which once poured forth from the palms, of its own accord, ready for consumption, went back up into the tree and was rendered hard and inaccessible. This was woman's punishment. She would now have to work hard, through many processes, to obtain the food she took for granted.

The basic process for extracting sago is the same all over the Sepik with only slight variations. The degree to which men are prepared to assist, and the number of innovations (e.g. the use of metal tools and incorporation of fine synthetic sieves) are the main areas of difference. In general, helpful innovations and greater assistance from men are found in the less difficult living areas, i.e. those away from the main, central swamps that we call the Grass Country.

Sago extraction is a difficult, manual task that has hardly changed since ancestral times. It certainl, has not become much easier, or less time-consuming. There has been no mechanization.

Once felled, cut and split, women scrape the log with a cylindrical-headed, adze-shaped tool. In the past, the scraping end was bamboo, or carved, rounded, wood. Now iron piping is used. The pith of the sago is scraped clean from both sides of the trunk, often while women sit or kneel. When done in groups, this is often a spirited, social task. In parts of the Middle Sepik, women chant as they work. However, mostly a woman will work on her own. If there are young daughters they will assist - but their willingness to do so seems to decrease with exposure to other foods, other lifestyles and formal education.

Once the pitch is scraped, it is pounded to soften it. In the Grass Country the pith is then laboriously beaten over and over again for further softening. Middle Sepik people now cut the pith about with a sharp knife to eliminate this beating process.

The beaten pith is then shifted onto a washing construction, built mainly from other parts of the sago palm. The strong sago palm frond bases provide the main vessels. The complex washing arrangement consists of a horizontal washing trough, slightly raised at one end, with a coconut fibre/gauze tightly stretched over one end to form a strainer. Washed sago falls from this into a horizontal collecting trough. The washing trough is filled with scraped sago pith. Water is scooped up and into this trough, over the pith, using a long handled coconut shell dipper. The fibrous pith and water is squeezed and strained through the coconut fibre. In many places the end product is now refined somewhat by adding additional sieves made from nylon or mosquito wire. Great volumes of water are used in this process. Once most of the starch is extracted and carried out with the water, the pith is discarded in a heap, in the swamp. In some places this sometimes provides an excellent medium for large edible mushrooms. The sago starch, suspended in water, quickly settles in the collecting trough, and the water rises and drains. After many hours a thick wet starch appears. After some days, it is quite dry, and can be carried back by women and girls to the household. It is extremely heavy.

Sago has many special qualities. It is loved and appreciated by Sepiks with the same intensity that it is denigrated and despised by expatriates. It is quite colourless, and has no distinctive taste. Textures vary between cultivars, and flavour changes with age or according to the source of water used in the washing process. Sago occurs naturally, and, in some parts of the Sepik, in great abundance. For all Sepiks it is the only food source which is constant and reliable through all seasons. It can be stored for up to three months. In Sepik culture it is regarded with great reverence and importance. An old, popular and common expression is "sago is the backbone of the Sepik people".

However, in itself, sago has little nutritional value, containing mainly carbohydrate and a little iron, depending on the water in which it is washed. Accessibility varies with the seasons. Having sago available all year requires consistent manpower, as men must fell logs in distant swamps and float them into the village to tide families over the flood periods. In many Sepik villages manpower has dwindled considerably, and these forward-planning, food-securing tasks are often no longer carried out.

Also, despite their apparent natural abundance, stands of sago

in swamp areas are easily wiped out by dry season fires. In the past, very strict village discipline protected this vital food source. However, a breakdown of village organization seems an inevitable result of development in Papua New Guinea - and in parts of the Grass Country there are villages where large stands of sago, close to the village, were wiped out in 1973, and have never recovered because of uncontrolled, annual burning. The closest sago is now two and a half hours fast walking and paddling away. People often go hungry - especially in the dry season, and some groups have only the least regarded cultivars left to harvest.

So, a sago subsistence lifestyle is difficult and monotonous. For the swamp dwellers of the Grass Country this complete sago dependence means that there are very great food and nutrition problems.

The middle and lower Sepik riverside and lakeside dwellers are less dependent on sago, for they have short-term, dry season gardens, more fish, and a more developed art culture which give them some income.

Sago has become the butt of nutritionists criticism and education programs and, by some who consider themselves educated, it is a 'rubbish food'. However, in the swamps there is no alternative, and sago must be the basis of nutrition education. However, the only reference to sago in planned development is the proposal for large-scale exploitation of sago stands, for the production of ethanol fuel. While there is, fortunately, some reticence about the drastic changes which such an industry would bring about in village lives, especially possible displacement of women's labour, lack of necessary finance (rather than sociological misgivings) has so far prevented the implementation of this program.

Grass country people face the same meals of sago, day in day out, most days of their lives. The most common preparation is sago jelly made with starch and hot water only. Small babies are weaned onto this food. Dry sago pancake is the next most popular preparation. Very often these foods are eaten alone, or with a minute portion of fish.

Recipes combining sago with other more nutritious ingredients are known, but are strictly reserved for special ceremonies. Very rarely one finds Sepiks who say of themselves that they cannot eat sago jelly. Their parents will explain that this child, in weaning, was spoilt because he tasted the sweet soup of yams, and never wanted to go back to sago. Everyone knows that the village could not support many people who refused the basic survival sago preparations. It is fact that the Grass Country sago-dependent people are very vulnerable and marginalized, and, among their Sepik neighbours, the most in need of development assistance.

The Gavien Settlement Scheme was designed specifically for these people in 1966. It was a subdivided, dryland area opened for self-help subsistence small-holder settlement. Some swampland families came, but the changes and adaption required were great and the extension and education services provided were nil, so most of these early settlers failed to establish a satisfactory new home. Development planners analyzed this failure and declared these people backward and resistant to change. They concluded that a food-based settlement program would never work. A cash crop incentive was needed for people to work and settle properly.

So, two great changes were made to the original settlement plan. The scheme became cash-crop centred, heavily funded by an overseas bank. Secondly, the land originally purchases with the swamp people in mind, was made available to many other groups (including middle and lower Sepiks - seasonal gardners and carvers, and traditional hill farmers from other districts in the province).

I have been working with these settlers since 1973. The main object of my work has been to help settlers establish a reasonable living base - especially good food and housing. For the most part efforts to achieve this end have clashed with cash drop priorities promoted by the different agents of development and initially swallowed by the people.

Over time, more and more problems associated with food and housing became apparent, especially family health and household sanitation, and the neglect of women's role in the overall development process. It was as though women were not considered worth educating. They were employed to weed cash crop nurseries, and they were sometimes socially 'abused' in their vulnerability as dependent employees. However, as food producers, cooks and mothers, their vital role in sound development - good living and good nutrition - was completely overlooked. The occupation of food production was regarded more and more negatively, and, by some, as exclusively women's work. Women's work did not figure prominently in development planning or funding.

A myth seems to grow among cash-crop producers as these 'cash' projects begin. It is spread, even believed by some development agents, and officers. This myth deludes commodity producers into sacrificing basic needs and enduring hardship and poverty in expectation of great financial returns, and the ability to buy all the food one needs. Experience in Papua New Guinea suggests quite the opposite is true. However, it means that food production and nutrition extension and education can be overlooked in the process of cash crop development and the people themselves who suffer as a result will never complain. They have not learnt to expect this service in the name of development.

So the settlement scheme had to become a home for two distinct groups of women. Firstly, there were the people from a sago-based, sago-dependent environment and lifestyle. The problem for them is very difficult, for the challenge of settling in a new dry environment requires a complete change in diet, and in the type of work involved in family food production.

Solving these problems has proved extremely difficult and for many government development officers, failed attempts to 'change' these women has become an excuse to dismiss the swamp people as not worth the development effort, as lazy and not adaptable.

There are two serious ironies in this attitude. Firstly, here you have a situation where an agricultural development program is designed for a specific group of people with urgent food and nutrition needs. Then, when it is discovered that a very skilled and long-term development education and effort is required in order to settle them successfully, it is declared that the people do not fit the development program, and ducided that the people should be changed, rather than the program.

In the case I refer to, this meant that marginalized, landless swamp people, for whom a dryland settlement scheme was opened (purchased, sub-divided and made available for leasing) were suddenly to be locked out of the benefits of that scheme. These people have been blatantly labelled lazy, backward and generally no good because of the development officers' lack of willingness and/or knowledge to work with them slowly through this change and development.....

The second irony turns the tables on our development planners and evaluators. For now, in this settled community of 3,000 the greatest food and nutrition extension effort and achievements have been made by a young grass country woman, who has no formal education behind her. She is largely responsible for many positive changes in food, nutrition, and attitudes among her own people, and easily the single most effective food and nutrition extension worker in the whole community.

Now the settlement has some middle and lower Sepik women who have a mixed sago/gardening background and a second, more distinct group - from the Maprik and Wosera (Abelam) districts. These are hill farming people with strong agricultural traditions, centred around yam production.

Sepik women, sago producers generally, have long spindly legs, heavy trunks and very well developed chest, shoulder and arm muscles. In their home villages they get around by paddling, often in a kneeling position. The scraping, beating and washing processes of sago production uses the muscles of the upper half of the body. Many Sepik women complain that walking long distances is extremely tiring.

Maprik and Abelam women have much stronger leg muscles from a life of hillside climbing and gardening. They are generally not as powerful in their shoulders.

Despite their differences, these groups had similar needs - to settle and establish a good life, meeting the families basic needs and overcoming the malnutrition associated with their home village diets. Unfortunately, however, most of the settlers had only economic expectations for resettlement, and were thus mainly interested in planting cash crops.

My own association with this development program has been to build up a team of young extension workers who could fill in the gaps and meet the needs not being met by the overall development effort. This meant providing basic health and nutrition services, education and extension in food crop production, general social services, and specifically, a better deal for women in the development and change processes going on around them.

It was not difficult to get some women interested because they were so neglected by the activity, the planning and meetings connected with cash crop development. They needed attention.

However, the organization of women had to be around food and nutrition - because these were the most urgent areas of need, and also because it would cost much money and precious time to involve these women in the sewing, handcraft and sport activities which have been the traditional focus of 'women's clubs'.

And there were problems associated with this. Maprik and Wosera women felt they already knew all they needed to know about family food production. Grass Country women weren't sure that they wanted to know, because they were reluctant to change from a diet of sago - and thought it better to produce and sell from the garden in order to buy this favoured food from riverside relatives. In reality this process involved great financial, nutritional and energy losses to these people.

However, both these groups had been brought to Gavien because of high rates of malnutrition (40% - 50% among under 5's), and a serious shortage of protein and vitamin foods.

Another overriding consideration regarding the sort of development activities, education and extension needed, was the destructive effects of practising traditional, shifting

subsistence farming methods on the limited land available to families on the smallholdings in the settlement.

So Grass Country women had to learn to farm, and Hill Country women had to learn to farm differently.

Experience with the very first settlers in the area had shown that their soil was completely exhausted by the fifth year.

Everyone needed to learn and practice intensive farming to conserve soil. Teaching a new or improved subsistence food production system would also permit encouragement of the ideas of all-year-planting for consistent food supplies and strong advocacy of nutritionally superior indigenous food crops, rather than encouragement of difficult-to-grow European vegetables.

Because of the great health and nutritional problems and because women were locked out of the 'excitement' of cash-crop development, it was at once logical and imperative that they be grouped to work around education and activities to solve these food problems.

This required a long and energetic extension and education effort. It necessitated that the people themselves become the educators and extensionists, because public servants do not live on local food production, do not always understand the problems associated with that task and, therefore, never sense the urgency of adequate and consistent food production. Besides, it is well known that, until very recently, agricultural training in Papua New Guinea has been basically to produce male officers to promote cash-crop production - and not to deal with food, land conservation or family problems associated with the farmers of the nation.

By 1976 we had a small corps of men and women ready to work with their own community. Most of these youths had shared 3-5 years of intensive communal and non-formal agriculture and nutrition training.

They were in every sense volunteers, and they worked against great odds and disparagement. The young women undertook to set up the Gavien Women's Development Group to organize and conscientize women and to solve food and nutrition problems.

For the first year they gathered the women together at a central place where they gardened and cooked together using the farming and food preparation techniques they believed to be appropriate and practical in the women's own homes. However, great zeal, industry and resourcefulness were required to add small things to these activities to encourage women to make them feel that it was more than just gardening and cooking - their usual life's tasks - that they were meeting for. One thousand and one small diversionary tactics have been used by these young women to sustain interest.

The second big obstacle was to convince the men to release their wives to come together to learn these things. Most men had definitely placed food production low on the priority list, in this their new lifestyle. They believed that, if women worked together regularly, they should be deriving some income from whatever it is they did: one thousand and one long discussions and explanations, and great patience and perserverence on the part of our women leaders has downplayed this problem.

A final obstacle in maintaining this 'women and food' program, in the fact of an overall development effort going in the opposite direction, is that it deals with low-cost, low-prestige activities. There are no direct financial support systems, transport facilities or formal acknowledgement of non-formal extension efforts with food crops. It is disheartening for young people who give their lives to solve food problems for their own community, with no personal rewards and much criticism from the official agents of development. Great camaraderie and joy in the production and consumption of good food has helped to sustain our young people. Wonderful encouragement from a handful of outsiders who see the value of their work, has helped this program survive.

After the first few years of meeting, producing, and eating together the focus of this food program was shifted back to the women's own gardens and homes - the individual settlement blocks.

The greatest difficulty at this initial extension stage was simply physically getting around. The whole settlement covers an area of 2,500 Ha and there are approximately 140 extended families to serve. Three years of arduous effort by three young women have meant that approximately 60% of these families have benefitted from a relatively intense food crop extension program.

More and more mature women in the community are adopting the ideas the young leaders have worked to spread over 5 years. We now have some cells of autonomous extension activity where the women carry out a cooperative food garden program without the supervision or guidance of any outside extension agent. Some groups are still working toward that goal.

World Food Day in 1981 provided a culmination of and outlet

for efforts and attitudes that have developed from this program. The women organized a grand food garden competition for which the government donated good prizes. There were also a garden produce food presentation, and a huge communal cooking and eating session. Eighty families supplied food and more than four hundred people were fed. It was a great day which reinstated food and women's development responsibilities back into the forefront of the local development effort.

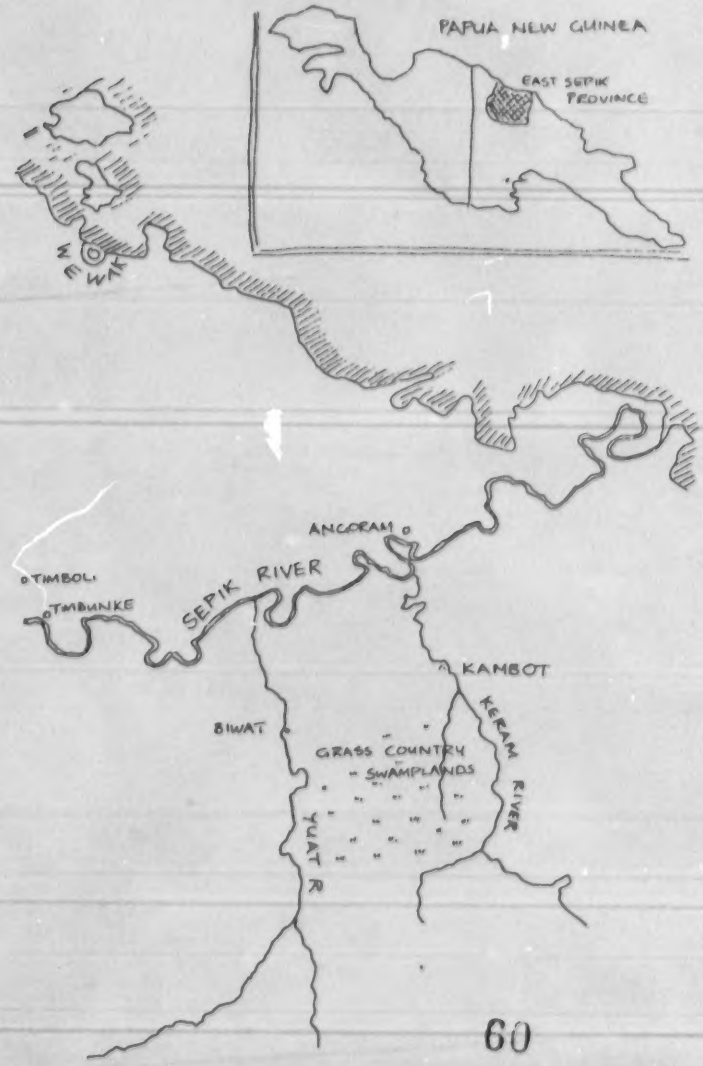
Gavien's women and food program is entering its sixth year. It's not yet possible to say that it has, or will, effect great changes in the overall nutritional status of settler families. However, there are four very obvious achievements. Food first has become a reality. Families that once pushed food issues into the background are now very conscious and concerned that regular food production must be maintained. A more recent development is the realization of the low return for the cash-crops they have slaved over for the past six years. This has consolidated the growing food first attitude, and awareness of its' vital importance, before money, in the quality of life.

The second achievement is the increasing acknowledgement by men in the community that the women's group, and their food-based programs, are good, worthwhile and even important. Indeed, several of the (male) community leaders are a driving force behind the women's current activity - setting up decentalized food and nutrition workshops - as the program becomes increasingly self-sustaining.

The third achievement is that the promotion of better farming techniques has enabled families to sustain a reasonable level of food production and soil fertility over a longer period of time. In the past there was a fairly standard and inevitable pattern in settlers' food production. In the first and second years, as people felled, burnt and planted on the fertile forest floors, production was high, and sometimes abundant. However, due to erosion, continual burning and lack of soil conservation associated with this traditional approach, there was a sudden and great decline in the third and fourth years, and a great build up in pest and disease problems. Family food production then dropped to a minimum, and in some cases, more or less ceased after only four years of settlement on virgin land.

The fourth achievement of the group is the wonderful social organization that has evolved among the women. They have set up and developed autonomous extension groups - and are now working on creating self-reliant economic and social activities around their new and decentralized workshops. The women generally have worked with a degree of cooperation, tenacity and industry that so many of our cynical development planners would not believe possible.

Against all odds they have kept the issues of food and nutrition the very basis of their work. The Gavien Women's Development Group has not allowed the development process to deprive women of their subsistence base and their food production role and identity. It has helped give them the dignity and respect that they deserve in the local development context.



WORKSHOP DESIGN

ALAN DAVIES

During 1981 I was involved in workshops in the Solomon Islands, Papua New Guinea and Australia in which it was possible to further explore the place and value of involving the participants in aspects of the planning, design, management, conduct and evaluation of these events.

I have been of the opinion for some time that in any workshop [or gathering of any nature for that matter] there is as much scope for learning from the way we go about managing, conducting and evaluating the workshop (the process) as there is from the subject matter being dealt with (the content). Further, that any approaches that enable an increased learning from the process also potentially enhance the learning about the subject matter.

I am also of the view that while the art and science of extracting learning from the content side is highly developed, the role and potential for learning from the process side is largely underutilized, and undervalued and not well understood.

The things that can be learnt from process are usually different from those that can be learnt from content as are the methods of capitalizing on that learning.

In this paper I set down the current state of a theory and practice aimed at extracting the maximum learning from the process side of a workshop. In so doing I will draw on the experience gained from the four workshops [Figure 1]. For those who don't have the time or inclination to read the whole article I will firstly note some of the main lessons I learned from these workshops.

SOME LESSONS FROM THE WORKSHOPS

1. It is possible to use a workshop, regardless of its primary task as a vehicle for developing the following sorts of learning:

   - a knowledge and understanding of workshop design and management
   - the hidden curriculum
   - what is involved in the transfer of power

and for the development of:

   - personal skills such as self-reliance
   - self confidence, and
   - various sorts of behavioural skills such as chairing, reporting, managing, leading and speaking to large groups.

2. It is useful to think of the workshop as a temporary organization and to clearly distinguish between its functions of control, management and conduct. The control lying between sponsors of the workshop and the workshop community as a whole, the management being delegated to a group by the controlling body, and the conduct of particular sessions or events being allocated to individuals depending on the nature of the event, the location of necessary expertize and the need and desire to develop or practice skills.

3. There are a number of separable aspects of the management of a workshop, each of which is different with respect to the nature and location of the information needed, the time scale over which it is exercised, the ease with which it can be handed over to participants and the scope for, and value of, any associated learning.

4. If the control of a workshop shifts to the participants it tends to a shift the power in certain directions.

Away from:

those who rely on status
who are used to operating in bureaucracies
who convened the workshop
who have more formal qualifications

Towards those:

who are used to working in situations where externally granted authority is absent, e.g. in the home, peer group, neighbourhood or village

who have leadership or group facilitation skills

Based on a very small sample my experience of such situations is that Melanesians are enabled relative to Europeans in such circumstances and in Australian society women are enabled relative to men.

5. When evaluating particular events within a workshop it is important to look separately at; the value of the subject matter or purpose; the appropriateness of the format (lecture, discussion, role play etc.) given the nature of the learning involved (concepts, knowledge, skills etc.) and the composition of the group; and how well the event was presented or managed.

FIGURE 1

	Honiara Solomon Islands	Ukarumpa Papua New Guinea	Canberra Australia	Hobart Australia
A. Major Purpose:	Improve understanding of the role of extension workers in helping rural people	Develop skills in and understanding of provincial planning for nonformal education	Develop training skills	Develop a better understanding of the role of participation in workshop and conference design
Level of expectations about learning from the process	Not made explicit until the workshop convened	Referred to in correspondence but not explicit till the workshop convened	Referred to in the text but not the title of the pre-workshop information	Participants had little or no information of this sort prior to the start of the workshop.
Work Roles of participant	Extension workers drawn from several provinces working in the areas of Agriculture, Fisheries, Forestry, Lands and Health.	Nonformal education officers working at the provincial level. National officers concerned with policy and advice in the area of nonformal educ.	Training personnel from government and private agencies & voluntary bodies	Training and staff development personnel and senior administrators where staff development is seen as a line function
Nature of the Community	Temporary	Ongoing - all participated in relation to their normal work role	Temporary	Temporary
Controlling body during workshop	Convenors and participants	The Division of NFE and Clearinghouse	Convenors and clearinghouse	Clearinghouse
Responsibility for Program Management	First 7 days convenors and management group. Confused by role of daily chairperson. Last 10 days management group without a clear frame of reference	First 5 days convenors. Days 6 & 7 joint respons. without sufficient clarity about the handover. Last 5 days by 2 participants	Convenors	Joint responsibility for day 1 & 2. Days 3 & 4 managed by 3 participants.
Length	17 days	12 days	5 days	4 days
Residential/ NonResidential	Non-Residential	Residential	Non residential	Residential
Educational Philosophy	Particitative without an understanding of the controlling function of the clearinghouse and the need to recognise the different functions of management	Participative with an emerging understanding of the different functions of management and of the controlling role of the clearinghouse.	3 different philosophies amongst 4 convenors. The clearinghouse and the evaluation group were the only things not lost in the conflict	Participative with a low recognition of the need to negotiate the Program early and to preserve the non-negotiable aspects.

	Honoriara Solomon Islands	Ukarumpa Papua New Guinea	Canberra Australia	Hobart Australia
B.				
Participant Involvement:				
a) Management of :-				
Education/Program	Yes	Yes	No	Yes
Administration	No	No	No	No
Evaluation	No	No	Yes	Yes in part
Chairing/Clearinhouse	Yes	Yes	Yes	Yes
Report	Yes	Yes	No	No
b) Management team	Yes, elected by participants - convenors not members & so did not have the information to do the job properly	Yes, composed of a representative of the sponsors, the program managers and the coordinators of the various management functions (Report, social, domestic etc.)	No	Yes, composed of the educational/program management & appointed by the sponsor
c) Conduct of Program	- Chairing sessions - Self-managing groups - Organization of village field work	- Chairing sessions - Case studies - Literacy - Self Managing task groups	- Chairing sessions - Evaluation - Learning exchanges	- Chairing sessions - Giving presentations - Self managed task groups - Conducting structured experiences
Nature of Evaluation	Based on single measure evaluation of each event or function Ambigious answers	Based on separate responsees for purpose, format and performance for each event held. Unambiguous answers	Based on separate responsees for purpose, format and performance for each event held Unambiguous answers	Based on separate responsees for purpose, format and performance for each event held Unambiguous answers
C. Lessons Learned	Need to clarify the nature of the management role	Controlling role of the clearinghouse needs to be more precise in evaluating particular events	Problems arising when there is a competition between educational philosophies for the overall conduct of the workshop Need to clarify publicly	Need to negotiate expectations early

6. All participants who come to a workshop expect to obtain information, knowledge, understanding and skills according to the advertised subject matter or content. However, few expect to learn from the process, or are aware of that possibility even if it is advertized as one of the objectives. While this proposition needs further exploration I am of the view that it relates to a more general proposition that the human brain has greater difficulty in being conscious of and retaining a memory of process, of means, than it does of being conscious of and retaining memory of products, ends, achievements and objects. Thus, we tend to ritualize those processes that have worked well for us in the past and we hand on the ritual quickly stripped of its founding rationale. To avoid manipulation by those who understand process, it is necessary to understand it yourself.

7. Despite all attempts by convenors to hand over responsibility for the management of a workshop to the participants, they are highly likely to remain dependent on the convenors and managers unless they demonstrate convincingly that they are going to physically remove themselves from the workshop. Many written and verbal statements about self management are not perceived by participants.

8. That it is possible to satisfactorily hand over the educational or program management of a workshop within 4 days.

9. For a workshop to operate constructively, the overall design and management needs to operate within a single educational philosophy. Other philosophies can operate within segments but must defer to the dominant philosophies where conflicts occur.

The alternative is to set up conflict between the philosophies which is unproductive because there is usually insufficient time for resolutions (unproductive unless one of the workshop objectives is to learn about such conflict).

We need a much longer time scale to pick up the nuances necessary for us to be able to constructively handle such conflicting philosophies. Thus the alternatives open to the participant are to take the philosophy of the convenors as given; leave the workshop or create unproductive conflict and confusion.

This principle also applies to permanent organizations. The phenomena is highlighted for example when there is a change of principal. However, in many permanent organizations there is the additional option of working over time for a change in the dominant philosophy.

10. Workshop members will not believe the convenors are serious about involving them unless adequate prime time is set aside for self management and for any activities that they plan or for which they are a major resource.

THE REDRAWN MAP

As a result of the things I found while exploring through these four workshops the role and value of participation in workshop organization, I have modified and restructured the set of concepts I started with in "Participation and Self Management in Course and Conference Design: principles and methods"(1).

In the following pages I sketch out the new map. A more detailed account is to be found in the Proceedings of the 1981 Australian Association for Adult Education Conference on "Training Skills" (2).

A) PRECONDITIONS

1. A single overall educational philosophy which can accommodate participation.

2. 15-20% of the time dedicated to the various functions of participation. For example, sharing the information and concepts necessary for participation and decision making; developing trust; negotiating the program; making decisions; reviewing and evaluation.

3. A schedule which has the following time slots programmed in advance;

   - on the first day a period of 2-3 hours minimum to enable the sharing of information, expectations and concepts
   - a daily meeting (clearinghouse) of the full workshop which becomes, amongst other things, the controlling body
   - times for overall review and redirection of the program
   - time for evaluation

4. Information about the flexibility of the formal program, (content, subject matter). In particular which parts are non-negotiable, which parts are partly-negotiable and which parts are unplanned and available for the workshop to use in its own way. Learning from the process is enhanced if there is some such free time which the participants are able to plan.

Example:

	Day 1	2	3	4	x	y	z
Morning	Developing a Shared Information and Conceptual Base		CLEARING		HOUSE		
Afternoon	Negotiating the Program						
Evening				Review and Planning			Evaluation

B) THE CONCEPT OF A TEMPORARY LEARNING ORGANIZATION

Primarily such an organization differs from a permanent organization in that its operational time is very short compared with its planning and preparation time. Also that the range of times over which it operates overlaps the lower limit of time necessary to transfer responsibility between people without creating unacceptable confusion.

I find it useful to distinguish the functions of planning, direction or control, management and implementation or conduct. I will devote some space to a discussion of each of these concepts.

Direction or Control

My view is that the workshop community as a whole, participants and convenors, become the controlling body and that this control is exercised through a daily clearinghouse chaired after the first meeting by the participants. It has been argued that the participants do not have the knowledge to take this responsibility. It is my experience that they do and in practice the clearinghouse becomes a very important activity in responding to changing needs and in retaining commitment to and understanding of the changing directions.

The convenors are part of the clearinghouse and if they can't convince a group of the importance of a particular activity they are unlikely, by any means, to get the commitment to it which I assume is necessary for learning.

The time necessary will vary from day to day depending on the issues and it is likely to take upwards of an hour if the management group is reporting or a major issue has erupted. In the Papua New Guinea workshop long clearinghouses were the rule rather than the exception. There could be a range of reasons for this including; cultural, the fact that the workshop was part of an ongoing community and the issues dealt with were more complex, had direct back-home implications and needed more time for consideration, and the manner in which the clearinghouse was established.

I am still uncertain in my own mind as to whether the non-negotiable aspects of the program should be within the control of the participants. In the event the community is conscious that participants have a right to expect what has been advertized, even though its relevance may seem to disappear to many participants during the course. If it is a right, however, then it should not be in the power of the community to change it, unless that is a unanimous view. The control of the non-negotiable aspect of the program would then reside with the convenors.

Management - Responsible to the Controlling/Directing Body

Different aspects of the management of a conference have different characteristics in: the ease with which they can be transferred; the information, skills and planning needed; the time range over which they need to be operated; the scope they offer for learning; and the extent to which they are self-contained. When a training activity is directed and managed throughout by the same group of people, that is from conception to completion, these differences can be accommodated in many cases in one person's head or informally between convenors. However, if the participants are to be involved, these differences become important.

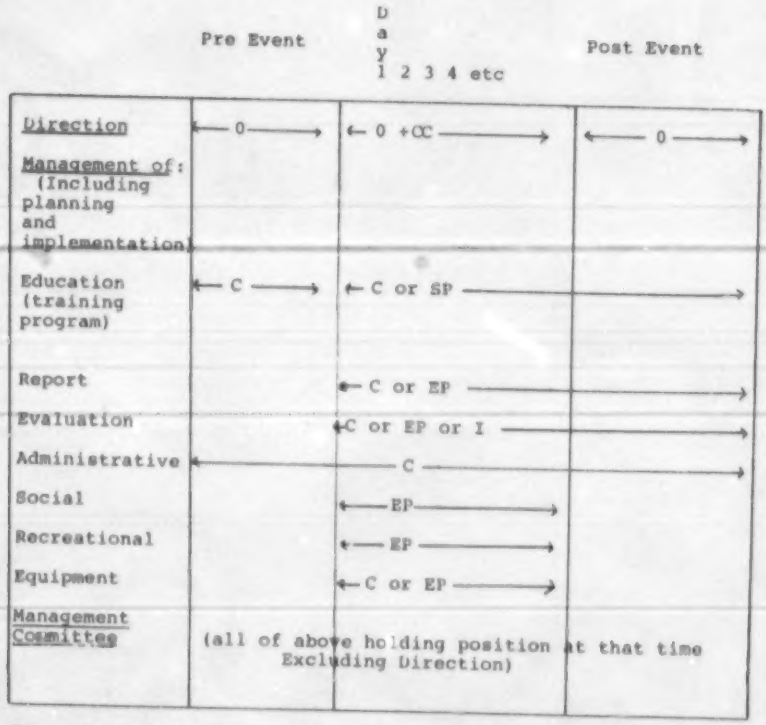
I have found it of value to recognize those aspects of management listed in Figure 2. I will expand on each.

Educational or Program Management is concerned firstly with the educational design and planning that occurs before the training activity is convened and secondly, once convened, with ensuring that the agreed training program is carried out between meetings of the directing body.

I have found that the only people with a clear and connected view of what is going on in a training activity, particularly in relation to its objectives, are those with the responsibility for the educational management. This becomes apparent as soon as one attempts to hand over this responsibility. At this point you find the need to pull from your head all sorts of information which has not been made available to the participants. There is also a need to reiterate things which you had

FIGURE 2

For a Temporary Community



0 = Owner/Sponsor or their nominee

C = Convenors

SP = Selected Participants

EP = Elected Participants

CC = Conference Community

I = Independent Evaluator

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earlier made known but which were not perceived by the participants, presumably because they did not appear to be relevant at that stage. I have also found that it takes at least two days to hand over this responsibility to participants. I have experienced this hand-over starting prior to the start of the activity (in Workshop 4) and also at the mid-point (Workshop 2) and both seem to work.

The value of handing over responsibility is in what it teaches about: the handing over of responsibility; the development of self-reliance; and the role of information in management; and in people accepting responsibility. These are valuable understandings for people involved in, or potentially involved in, positions of responsibility and authority and particularly those responsible for developing others.

The administration is concerned with the bookings, registrations, finances, travel, liaison with the venue, preparation of materials and information etc. As with the educational management, handing over of the administration to participants involves the transfer of much information, never all recorded. Unlike educational management, the task does not come to an end at the closure of the training activity. There are inevitably things to be wound up after the event.

I have not found a situation where the limited learning gained in handing over responsibility for the administration warrants the disruption that I estimated would be associated with such a transfer.

The educational or program management and the administration of the event both have their origins well before the event convenes. However, the need for the other aspects of management of an event may only come into being once it is convened and so the problem of transfer of responsibility does not arise. Three of the remainder, report, evaluation and equipment management, relate directly to the educational management. Close coordination and liaison needs to be developed between those managing these functions and those managing the program. All three areas offer chances for people to practice or develop and exchange skills and may require the additional external expertise. Both the production of a report and any evaluation require a commitment beyond the completion of the event. As far as equipment is concerned, I mean equipment that will be used by the participants, e.g. video equipment, overhead projectors, particularly if they are to be used out of formal sessions.

It is my experience that those preparing both report and evaluation need to become involved in the overall management decisions as early as possible if they are to do full justice to the job and recognize the interdependence between these areas.

C9

My reasons for considering participation in these areas are that report writing and evaluation skills are of importance to most people involved in organizations and that doing that job enhances one's understanding of the subject matter at hand.

Recently I have found it useful to discuss evaluation and reporting in the planning session and, if there is an interest expressed, to form management groups for the purpose. If the convenors have their own need for either or both a report and an evaluation, they should form part of those committees. Such groups will desirably have access to expertise about evaluation and report writing.

The remaining areas to be managed, social, sporting and recreation, relate mainly, although not exclusively, to residential activities. In addition the responsibility ends with the end of the training activity.

The value I see in involving the participants in the management of these areas is: firstly, it takes responsibility off the shoulders of convenors in an area where they have little knowledge of participants' interests and expectations, and not necessarily any more expertise. Secondly, it allows more participants to exercise leadership and management and to participate meaningfully in the overall management of the training activity. Thirdly, it can have a very positive effect on the development of group climate, if well done. Problems can arise if the group fails to get full community support for these activities. It is my experience that it is best to leave the selection of such groups until the clearinghouse on the second day so that participants have had a chance to size up their fellow participants and hence have some information on which to base their choice.

Management Group

While the direction of the course is the prerogative of the total community, such a community is good at exercising choice but not at developing detailed options or handling the ongoing management. It is also cumbersome and messy and inconvenient to call such a group together at short notice. Thus it is expedient, as with more permanent organizations, to have a management group to develop options and act in the interim.

The composition of this group varies with time but will always contain as a core the educational managers, the administrator and a representative of the owners. See Figure 2.

Implementation or Conduct

By conduct I mean the conduct of the various sessions and events that make up the educational program. For example,

chairing presentations or discussions, leading groups, conducting role plays, or even giving a presentation.

Again a great many people are involved, or could with advantage become involved, in these activities in their own organizational settings. Training activities present opportunities, at no cost, to develop or practice the associated confidence and skills whilst in a safe environment.

Clearly to make a presentation one must have the associated knowledge and understanding or have access to it. Often there is such expertize amongst our participants and we fail to use it. However, there is always ample scope for participants to chair sessions and lead groups. My experience suggests that there are always those who want to take advantage of the opportunity it presents.

Planning

I find it important to distinguish between ongoing communities, those formed by intact work groups, and temporary communities, those formed by individuals who have no organizational ties.

In the case of ongoing communities, the participants should be integrally involved in planning from the conception of the training activity. Here I concentrate on temporary communities where participants arrive at the event with only partial information about the event and with expectations which will be coloured by their reasons for coming, their overall values and world views, their use of terminology and their definition of need.

It is an assumption of mine that it is important that expectations are surfaced along with the convenors' expectations and prior planning, and that there is a negotiation to obtain overall agreement about the program. If such agreement cannot be achieved to the extent that one or more participants are of the view that the offering is not worth their participation, it is best that they part company with the activity at that stage or agree to withhold their judgment until after the completion of the activity.

The proportion of non-negotiable, negotiable and un-planned parts of the program will vary according to the nature of the training and the relevant experience of the participants. In the case of skill and information giving activities as much as 80% of the program is likely to be in the non-negotiable category, whereas the figure is more likely to be around 20% for activities such as problem solving, experience sharing and organizational adaptation.

FIGURE 3

STAGES IN THE PLANNING AND CONDUCT OF A TRAINING ACTIVITY

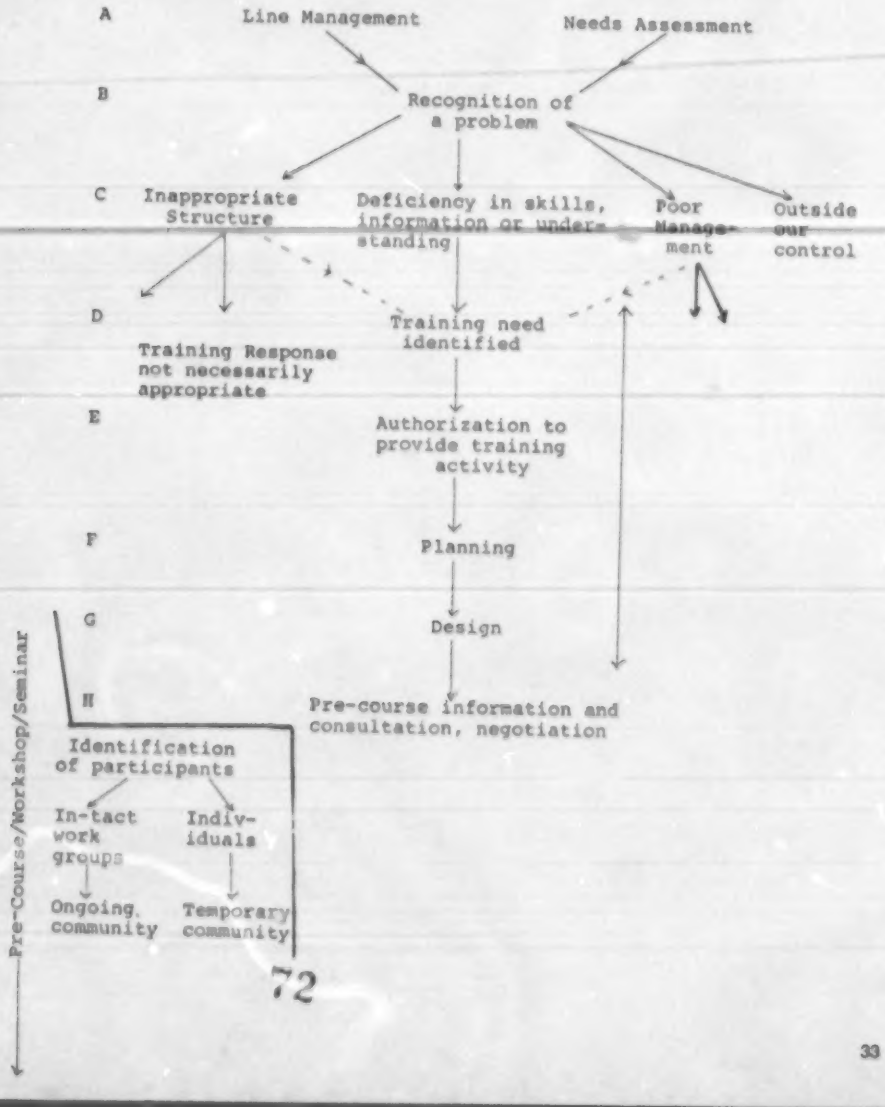
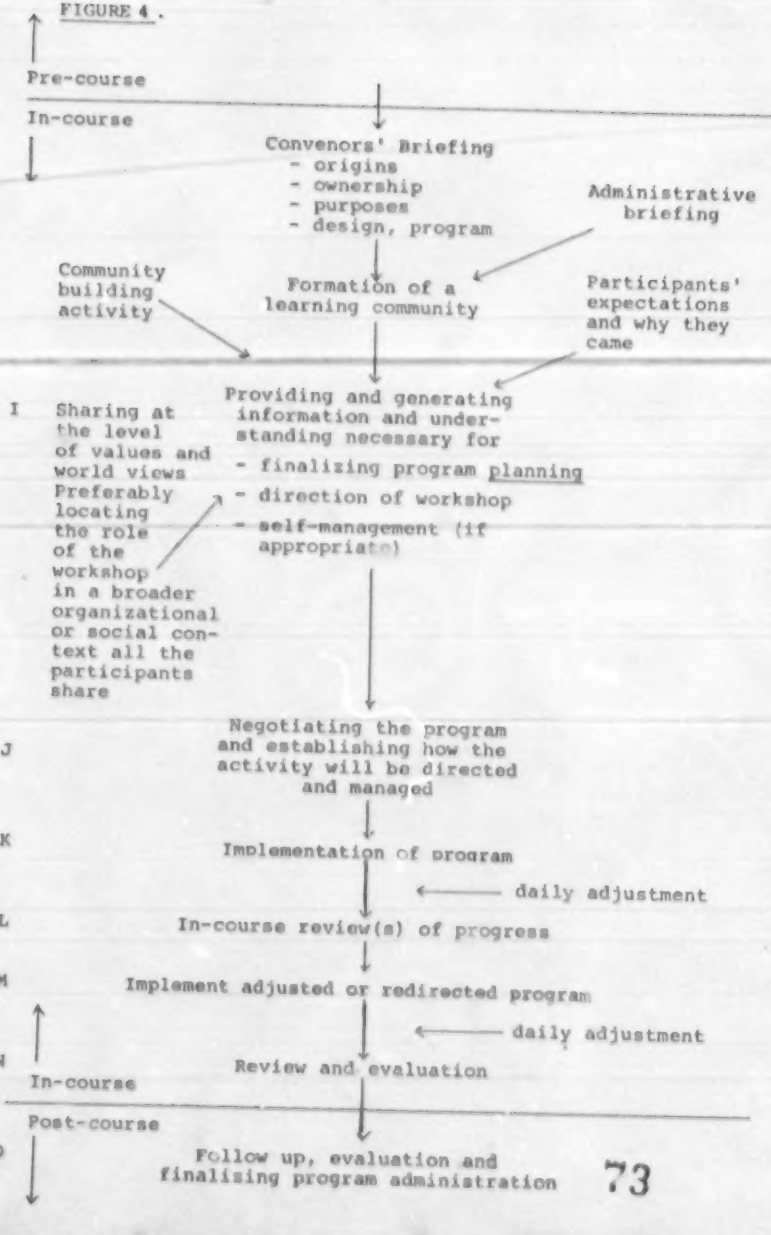


FIGURE 4.



The partially negotiable and open aspects of the program are practical statements that the training activity is a partnership, that you value participants' experience and ability and that the convenors' way of looking at the world is not the only one, nor necessarily the best.

It is an assumption of mine that even if the participants' expectations are identical with those of the convenors, and I have never found that to be the case, the fact of showing respect for the participants' capacities is important in establishing a climate conducive to learning and one in which participants accept responsibility for the outcomes.

For training activities of more than a day's duration I leave a minimum of 15-20% of the program unplanned. In earlier days I spread this time evenly throughout the program and place it in the daily program such that it ends on a meal break or at the end of the day to allow groups some flexibility in the management of their time. I also programmed these segments on the basis of the preferences participants expressed during the first day's planning. However, I found this too early in the community's life for participants to have a sufficient feel for what others had to offer and additionally it did not allow for any shift in needs as the program progressed.

I now program some open space in the first half of the program to accommodate needs that are not met in the programmed sessions and are identified in the first two days. The majority of open space I leave towards the end of the program to accommodate outstanding needs that are identified at the mid-course review.

Almost inevitably one finds things programmed in the second half which have been picked up incidentally in the first half and new and insufficiently met needs flowing from the work done in the first half of the program.

Conclusion

This represents my approach to workshop design at this stage. As you will have gathered from my comments above each activity brings new learning not only to the participants but to us as organizers and we are continually adapting our approach to better take into consideration this learning. I think one of the major attributes for anyone working in the area of education of adults is flexibility and continual reappraisal of the effects of one's approach on the range of activities conducted.

References

(1) Davies, Alan: Participation and Self Management in Course and Conference Design - Principles and Methods, Centre for Continuing Education, Australian National University (P.O. Box 4), Canberra, 2600, Australia 28 p. 1980 $5.00 (Australian) ISBN 0 909 850 45 3.

(2) Davies, Alan: "Model for Planning and Conducting a Training Activity", Training Skills Workshop, Australian Association for Adult Education, Canberra, 1981.

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THE "RIGHT TO LEARN" REPORT - A Commentary

Alan Davies

In July 1981 the Research Branch of the Papua New Guinea Department of Education published a report entitled "The Right to Learn - the neglect of non-formal education", edited by Bernard Anderson.

The report may provide the trigger for a reconceptualisation of learning, education and development in the nation around a non-formal education model.

This paper gives an account of the content and format of the report and of a follow-up National Workshop based on the report as well as guessing at the longer term strategies of which this report is a part.

In the preface of this report the Prime Minister of Papua New Guinea, Sir Julius Chan, says that "the purpose of this book is to stimulate thought, discussion and even dispute" [about education in Papua New Guinea].

The contents and format of the report ensure that this will take place. At its core are the points of view of 22 prominent and experienced community leaders drawn from across Papua New Guinean life. This core is backed by a mass of pertinent statistics which give "a comprehensive picture of the place of schooling in Papua New Guinea today". The material is presented in a way which at once makes it easy to flip through and gain a flavour of the contributors views, the state of the education system as a whole and the views, emphasis and conclusions of the editor.

The 22 contributions are marshalled into three categories:

schooling - which focuses on the present established provision;

innovation - which focuses on alternatives being tested; and

opinion.

However, all three are laced with opinion, opinions of respected commentators supported by facts and based on long and dedicated experience and this to my mind is the strength and challenge of this report.

To see this book as self-standing rather than part of a strategy is to miss its potential and the intentions of its creator(s). In the words of the editor, who takes responsibility for the conclusions as well as the emphasis of the report

> "The most precise, informed and comprehensive discussion will by itself be useless. The only possible justification for using more paper and ink and taking so many people's time to explore a subject which is everybody's concern and no one person's responsibility is that there will be some positive action as a result.....
>
> It is to assist the sincere government and non-government workers in PNG to give people this right, that this report has been compiled and is now distributed. It is done with a sense of urgency and privilege, as one participant observed."
>
> (page 11)

"Recommendation 5 a small unit of experienced educators and social development officers --- free from a large parent bureaucracy --- be drawn together as a team to monitor implementation of national policy, to recommend financial assistance to worthwhile provincial projects, and to give professional advice in an efficient and consistent manner on nonformal education."

What then is the strategy for achieving some "positive action". While it is not made explicit in the book, beyond the above recommendation, the following is my understanding from a limited discussion with the editor:

- Have the report read and discussed by the top 2-300 politicians and administrators in the country.
- Hold regional workshops based on the most essential themes and issues raised by the report culminating in a National Workshop to consider its findings and implications.
- Create a small working group outside the bureaucracy composed of committed people drawn from across the sectors concerned with nonformal education, to develop strategies, monitor the implementation of national policy and maintain the impetus generated by the report and these workshops.
- Through these processes to gain political commitment to the policies that emerge.

While the regional workshops have not eventuated one was held in September 1981 focusing on radio and the learning needs of the majority and the national workshop was held in November 1981. This National Workshop brought together over 30 participants from government and non-government agencies for 3 days of continuous debate, exchange of views and finally recommendation.

The major conclusion of the workshop was:

"Therefore the workshop participants agreed that the fundamental approach must be one of reconstructing existing systems, retraining existing workers, self-help and utilizing existing resources both material and people. Theoretically, there should be great scope for change here as it is estimated that 50% of all government expenditure is incurred in the processes of delivering services to rural areas to field extension workers or the support and back-up of these workers.

If as suggested by the workshop there is a radical shift in emphasis away from the conventional extension work approach within isolated government departments towards the servicing of the village and the village motivator as the basic unit of 'development' there will need to be integrated training of all government and non-government workers who are servicing these village motivators. It is true of course that the onus will be on the village/community to support and work with their motivators but it is felt that this approach will give a much greater degree of self-determination of people who will live with the consequences of their own decisions and action rather than the familiar old development story of outsiders having their own perception of the villager's needs which seldom equate with their real needs."

The village motivator is described in the report of this Workshop thus:

"Village motivators are mature and respected people within (and of) the village, who by their example lead to the education of their village. In this way people will come to see the village as a place where their basic needs can be met, and therefore, the village becomes a more desirable place to live, enabling integral human development. Village motivators, by their example and through their direct contacts, facilitate linking village communities with government and non-government resources and services."

and further elaborated in the full report as follows:

Village Motivators

"We began to realise our aims when we stopped taking students and concentrated on the village motivator training. Our trainees are mature people, they come with their wives and children and undergo training for one year to be village motivators. We are no longer just training young people but we are training people to work with the young people."

(Reinhard Tietze p.144)

Of the development of future strategies the Workshop Report concluded that:

"It is clear from the gap between what exists in terms of programmes and projects as described in the Right to Learn Report and the list of recommendations submitted to the Minister that in PNG we have only a limited foundation upon which to build a system or systems to satisfy the learning needs of the majority: A number of the changes called for are fairly fundamental requiring new attitudes and perspectives particularly from the politicians. As we are not building on a well established infrastructure and organizational network that would only need 're-orientation' a long-term strategy of programme implementation is inappropriate. It is unlikely there will be any immediate change in political priorities (particularly as there will be national elections in June 1982) or any kind of large scale mobilization of resources or manpower towards rural education. As mentioned there is no functioning body or mechanism that can take up the issues.

It is therefore clear that the initiative to follow-up the recommendations of the workshop must initially come from within the group. It was agreed that an eight man working group (SIL, CUSO, Lutheran, church, education, community and family services dept., Southern Highlands Province, Department of Primary Industry) would meet regularly to develop strategy in order that these major recommendations are pursued. This eight-man 'ginger' group it was decided could probably concentrate on developing the outlines of a basic adult education programme for politicians and leaders to create the awareness of the issues and possible solutions so often referred to. Without this first step it is difficult to visualize where the momentum and support will come from to initiate any of the changes listed in the statement to the Minister.....

.....It is essential that once the eight-man 'ginger' group has developed some basic strategies and guidelines on these issues that it seeks political support to progress them."

Some of the facts and opinions highlighted in the report and by the National Conference.

"We have today a public demand for universal free education. Certainly we must deal with this demand within our present budgetary framework but it is not simply a matter of money."

(Sir Julius Chan, p.7)

"We can no longer tolerate one existing freedom... the

freedom for our children to fail, simply because of the insensitivity and inaction of the government."

(Sir Julius Chan, p.7)

"A child is to be developed within his own community, learning his own language, so that he can better appreciate what he is going to learn at a later date. This must happen in Papua New Guinea."

"The question is: do the communities really own the schools, or is the system dictating to the communities?"

(Sam Tulo, p.19)

"Parents should be given that right to participate in educating their children."

(Paul Songo, p.24)

"If there are important activities in the village, then the teacher should have the flexibility to change his programme."

(Paul Songo, p.27)

"Recruitment sources need to be better utilised. I think the use of volunteers, whether from church or government organisations, could be expanded. I think between 40 and 45 is an appropriate retirement age."

(Paul Songo, p.28)

"Education can only lead to jobs in a minority of cases... but that lesson has yet to be learned in Papua New Guinea."

"It is likely that Papua New Guinea will be learning the error of defining education in terms of preparation for jobs in the same decades as the developed world."

(Vincent McNamara, p.31)

"It is doubtful if we can expect much in the way of radical change in the design of the education system for perhaps another ten to twenty years. The disastrous consequences of present policies will have to be fully experienced."

"Parents (and voters) see the Australian model of education we have established as the road to success in life, and it will take a long time to learn otherwise."

(Vincent McNamara, p.33)

"Has the state given the opportunity for some to become educationally and materially rich without adequate safeguards for these privileged to assist the educationally deprived?"

(Vincent McNamara, p.35)

"There is very little interaction between the two for so many "educated" people."

(Vincent McNamara, p.36)

"It seems impossible to convince the political leaders that a strategy of commencing school in the vernacular--at least where that is possible--need not militate against the ultimate goal of reaching a good level of English."

(Vincent McNamara, p.37)

"I do believe that to the extent that the political will prevails, the prospects for selective investments in improving standards are likely to diminish."

"It is a disturbing thought that the major effect for a service on which the country has spent roughly five per cent of its budget over the past twenty years may have been to spread throughout the country the belief that the chief good in life is to get on the government payroll - with all that implies for the perceived purpose of schools."

(Vincent McNamara, p.38)

"It is likely that we will see ... a rapidly expanding group of frustrated school leavers who are oriented to employment in the modern sector of the economy but who are poorly equipped for this, and who are as well ill-prepared for exploiting the self-employment opportunities of their home communities."

"It may well be that to link NFE with the formal school system could be the kiss of death."

(Vincent McNamara, p.39)

"A mature person in his twenties or older is more likely to have a stable life-pattern in which these skills are likely to fit."

"There may well be a strong case for avoiding the products of the formal system in staffing NFE."

(Vincent McNamara, p.40)

"AIM at mature villagers."

"PROVIDE for the trained mature villagers to pass on their skills."

(Vincent McNamara, p.41)

"I think PNG is the only country in the world that gives such a high percentage of government resources to university education and such a low percentage to NFE. We are absolutely unique in that."

(Alwyn Nevendorf p.46)

"It is questionable whether the learning intended actually takes place in centres organized on pseudo-factory lines."

(Barry Reeves, p.49)

"In 1977 an evaluation found that centres tended to provide rural youths with a means of escape from the village."

(Barry Reeves, p.52)

"Anyone who begins to benefit from their entrepreneurship is susceptible to magic or sorcery and this has a very real inhibiting effect on the individual."

(Barry Reeves, p.53)

"The existing system of vocational centres appears to neither provide relevant and appropriate skills nor follow-up to encourage young people to become involved in rural non-farm activities."

(Barry Reeves, p.55)

"Students of these centres usually anticipate that upon graduation they will find a good job in an urban area."

"It is suggested that rural vocational skills programmes should be targetted at mature villagers, in their twenties or older, who have real and stable practical learning needs. These programmes should not be too institutionalised or centre-based. They should grow from village-level needs and activities."

(Barry Reeves, p.55)

"The fact that expectations are changing and that parents and children are beginning to realise that formal education no longer guarantees well-aid and prestigious employment has also removed incentives for students to complete their primary course."

(Peter Eaton, p.58)

"The latest manpower projections, based on an anticipated growth rate of 2 per cent in national income do not suggest that there will be any great increase in employment in the future. The projected annual increase in the number of jobs in the formal sector is expected to be 3,600 for the period between 1979 and 1985, and then 4,200 for each year up to 1990. In proportion to

the increases to the potential labour force during this period, the annual absorption rate would be only 10 per cent."

(Peter Eaton, p.61)

"...a larger number of school leavers are now returning to their villages."

(Peter Eaton, p.62)

"The results generally indicated that literacy and numeracy skills were retained and used by school leavers."

(Peter Eaton, p.62)

"People who are successful at problem-solving, people who are successful at learning, become successful at operating on symbols.

And tied together with the other two factors, they are able to generalise from specific cases to whole classes of problems -- using symbols -- and they are able to disengage themselves from the immediate problem, and use symbols in a very generalised way."

(Randall Souviney, p.68)

"Those who have not been to school tend to look at problems as isolated cases."

(Randall Souviney, p.68)

"It seems that children who do not go to school do not seem to ever reach the symbolic operations stage."

"School is probably most efficient at modelling the structure of Western society."

"So school in that sense provides a socialisation function that in fact is the basis of Western society, at least in terms of industrial Western society."

(Randall Souviney, p.70)

"There is one result that is fairly consistent across studies carried out in developing countries, and that is: there is a difference in the way people look at problems, depending on whether or not they have been to school."

"Whether we like it or not, transition to high school is one if not the only significant way in which the education system is evaluated."

(Randall Souviney, p.72/74)

"Local motivations may be in conflict with the demands of a capitalist cash economy."

"What is completely lacking is any real extension contact."

(Donald Burkins, p.86/89)

"The ability to fulfil one's potential has the greatest effect on promoting true community development."

(John Croft, p.98)

"....the fact that all of education is in English tells its own story."

(Graeme Kennelfield, p.100)

"I have a feeling that the sharp dichotomy between formal and nonformal, and in-school and out-of-school, tends to tie us to the notion of somehow schooling being the key thing, rather than seeing the issue as education, the process of learning and preparing for certain stages in life.....'

"Parents are perhaps still re-finding confidence in their own role of bringing up children."

(Graeme Kennelfield, p.106/107.)

"If the village is not united and harmonious then community projects are bound to collapse."

(Sheldon Weeks, p.121)

"Money can have a detrimental impact on projects....."

(Louis Varo, p.133)

".....about 75 percent of our villate motivator trainees are actually working in the villages....."

(Reinhard Tietze, p.145/146)

....as long as the economy is cash-oriented it will be an uphill battle. There will be no winning."

"People do not like to go out to the field."

(John Kolia, p.173)

"I am saying that this local leader is more important than extension worker."

"I do not see that literacy is a first priority at all."

(Reinhard Tietze, p.147/148.)

"The government has steadfastly side-stepped the issue of a language policy in the country."

(Kevin Walcot, p.152)

"....there is no explicit policy on NFE."

(Ian Morris, p.158)

"There would be big men, chiefs, elders in the village who would support nonformal education."

(Bernard Narakobi, p.166)

"....to give dignity and self-reliance to people is to give them the information they need...."

(Bernard Narakobi, p.166)

".....somehow the school is not fitting into village life."

(John Kolia, p.173)

".....the government's panic reaction....has been to give money to youth.....I am not sure that I want to give these out-of-school youth what they want....."

(Louise Marauta, p.176)

"The people themselves would not see reading and writing as a priority."

"I do not see the point of expanding secondary education."

(Louise Marauta, p.182)

"...But generally speaking, the majority of Papua New Guineans who were educated in the early days pursued education simply to get employment. Getting employment is getting money, and getting money is being able to do some of the things that the whiteman does...not all of the things, but some of the things."

"It is really difficult for many young people to make the distinction between education and learning."

(William Edoni, p.183/184.)

"Le[illegible]g must no longer be equated with schooling."

(Conference Report)

"This report has found that

1. many bureaucratic requirements, government regulations, and inflexible attitudes, of employees often work against the objectives for national development

2. local leadership is the essential requirement for a village improvement programme - money, ideas, outside personnel and equipment may be necessary but are not sufficient

3. there is a threat at the moment for duplication of responsibilities, conflict of policy relating to education and extension, and uneconomical overlap of programmes

"This report concludes that....

1. nonformal education requires simple mechanisms to give modest amounts of money to responsible people who run practical projects in a local situation

2. nonformal education requires open planning and lightweight co-ordination -- it does not thrive in bureaucracies

3. nonformal education is an understanding that whatever people need for their self-improvement can be organized without elaborate structures and great expense

4. nonformal education is an awareness that the major policy and operational dilemmas of schooling, rural development and communications in the country are so closely interdependent that they all must be approached with a single vision and common sense of purpose

"This report recommends that....

1. more realistic objectives be set for formal schooling

2. retraining of extension officers be undertaken

3. integrated communication policy be established and implemented

4. nonformal education policy be formulated in response to the existing gaps and deficiencies which can be identified in the formal education, community development and information programmes of the nation

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5. A small unit of experienced educators and social development officers....free from a large parent bureaucracy.....be drawn together as a team to monitor implementation of national policy, to recommend financial assistance to worthwhile provincial projects, and to give professional advice in an efficient and consistent manner on nonformal education.

6. urgent attention be given to the Nonformal Education Sectoral Programme of the NPEP before it totally collapses

7. genuine commitment of politicians and bureaucrats to meeting the learning needs of Papua New Guineans be demonstrated by immediate and wide-ranging discussions between government and development agencies, with the aim of formulating practical approaches for improving services to the neglected majority

8. AN INTOLERANCE BE SHOWN TO ACCEPT ANY FURTHER DELAYS, EXCUSES, DISTRACTIONS, OR UNWILLINGNESS TO ASSIST MORE THAN 2,000,000 PAPUA NEW GUINEANS WHO ARE PRESENTLY DENIED THEIR FULL RIGHT TO LEARN."

* * * *

One of the fascinations, or perhaps seductions of this report, is the opportunity it presents to reinforce one's own view of development, education, of life, by stringing together one's own selection of quotations.

Within the limits of what is in the Report the string of quotations I have selected for this commentary will give the reader some inkling of my views. However, I question one assumption that I find pervades the report and that is -

"that to be illiterate is to be something less than human"

While illiteracy places one at a great disadvantage in the modern sector, it is less arguable about the traditional sector and begs the question of the long term relative value of the modern and traditional sectors. There is also the question of whether or not it is possible to have the best of both of these worlds and if not who (singly or collectively) should decide which is desirable.

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